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CHAUNCEY WALKER WEST.

THE UTAH GENEALOGICAL AND HISTORICAL MAGAZINE.

JANUARY, 1911.

CHAUNCEY WALKER WEST.

Chauncey Walker West, presiding Bishop of Weber county from 1855 to 1870, was the son of Alva West and Sally Benedict and was born Feb. 6, 1827, in Erie county, Pennsylvania. His colonial ancestor, Francis West, who settled in Duxbury, Massachusetts, about the year 1620, is supposed to be identical with the Captain (afterwards Admiral) Francis West, brother of Lord De La Ware, who was governor of Virginia in 1609. (See Hist. Dudley Family, Fol. 978.) His parents removed in his childhood to the State of New York, where, in his sixteenth year, he obeyed the gospel, and soon after started out as a traveling Elder. In the fall of 1844 he gathered with his parents to Nauvoo, Ill., where, early in 1845, he was ordained a member of the 12th quorum of Seventy—quite a distinguished position in those days for a young man only seventeen years of age. When the Saints were expelled from Nauvoo in 1846, he assisted in starting the first company for the west. In June, 1846, he left with his and his father's family, to seek a home in the Rocky Mountains. He partook of the hardships incident to that memorable journey, losing many of his kindred on the way, among the number his father and mother and brother Joseph, who died at Winter Quarters. With no available resources but his indomitable will and untiring activity he succeeded in bringing his father's large family to Great Salt Lake valley, where they arrived in the fall of 1847. He was one of the first settlers of Salt Lake City and also of Provo, Utah county, from which latter place, in the month of December, 1849, he started with a company of men under the direction of Apostle Parley P. Pratt to explore the southern part of Utah. The company was gone two months and suffered many hardships, but returned in safety. It was upon this return trip, and when the company was threatened with starvation, and came near perishing in the snow, that Brother Pratt selected Chauncey W. West and

Nathan Tanner from among the members of his party to go to the settlements for relief; they made a most remarkable night and day journey to Provo.

In the fall of 1852, Brother West and thirty-six others were called to go upon missions to eastern Asia. They started from Salt Lake City on the 21st of November, taking the southern route to California. On reaching San Francisco, the Elders, who were practically without means, learned that \$6,250 would be needed to take them to their several fields of labor. Nothing daunted they immediately distributed themselves over the city of San Francisco and throughout the mining regions of the state, seeking assistance. Elder West went to the latter section, and in less than two weeks the required amount was raised. Jan. 25, 1853, Elder West made a contract with Captain Windsor of the ship "Monsoon," for the passage of the Hindostan and Siam missionaries to Calcutta, agreeing to pay \$200 per passenger. On the 28th they set sail and on the 25th of April, 87 days from the time of their embarkation, the vessel cast anchor in the river, in front of the city of Calcutta. From Calcutta Elder West's labors were extended to many of the principal cities of Hindostan, and to the island of Ceylon. He labored principally in the latter place and in the cities of Madras and Bombay. After an absence of two years and eight months, he returned home, arriving at Salt Lake City July 15, 1855. Among the many very marvelous occurrences of this eventful mission, interesting and profitable mention might be made of the following: Five days after leaving San Francisco, Elders Richard Ballantyne and Levi Savage broke out with small-pox to the great consternation of the captain and crew. The Elders promptly called upon the Lord in fervent prayer for the speedy restoration of their brethren, and the preservation of themselves and the crew from the dreadful disease. God gave them an immediate witness that their prayers would be answered, and in less than two weeks the stricken Elders left their bunks and the small-pox, at first so threatening, disappeared from among them. The night previous to their arrival at Calcutta Elder West dreamed of seeing a little boy standing on the wharf among a crowd of people waiting for the arrival of the Elders, and, sure enough, when they did arrive, there he stood. Upon going ashore, Elder West picked him out and remarked to his companions as he did so: "This is the little boy that I saw in my dream." Upon inquiry it was found that Sister Matthew McCune, learning of the expected arrival of the Elders and having no one else to send to meet them (her husband being away with the British army at the time) sent her little boy to the wharf. That little boy was Henry McCune, now a resident of Ogden, Utah, who but a little time ago related the incident to the writer. During their voyage from Ceylon to Bombay the Elders encountered a terrific storm, and through an error in the captain's calculations, the ship was driven so near the

shore that the vessel grounded and came near being broken to pieces. The life boats were launched, but immediately foundered. In the midst of these dreadful scenes, Elders West and Dewey rebuked the winds and waves in the name of the Lord, and almost immediately the raging elements were calmed, and the vessel swung off into deeper water. Although greatly damaged, and having several feet of water in the hold, the ship was taken safely to port and no lives were lost. When homeward bound Elder West engaged passage for himself and Elder Dewey from Canton to San Francisco on the American vessel "Hiega," and had gone as far as Hong Kong, China, when the Lord warned him in a dream to leave the ship, which he, in a vision, had seen wrecked upon the coral reefs. The warning was promptly obeyed, and the vessel put out to sea never to return. It was wrecked in precisely the manner seen by Elder West in his vision, for the captain, whom he afterwards met, told him the whole occurrence, and wanted to know why he had left his ship in such a mysterious manner. To his great astonishment Elder West related his dream, when the captain said with an oath, "Why did you not tell me?" The Elder replied that if he had he would have paid no attention to the warning, but denounced him as a fool. The captain replied with another oath, "I guess you are right." While waiting to secure another passage home, Elder Dewey was taken violently ill with chills and fever at a boarding house kept by a Mr. Young. In the meantime Elder West had arranged with Captain Miller of the vessel "Cressy" to ship as a sailor to San Francisco, for \$15 per month, provided his companion was able to accompany him by the time the vessel was ready to sail. Most fervently did they pray for Elder Dewey's recovery; and one day, while thus engaged, they were irresistibly impressed to leave the hotel and go on board the ship. For some days past it had been raining very hard, and soon after they left the hotel, the storm loosened a large rock from the mountain side near by, which came rolling down with terrific force and struck the hotel, completely demolishing it. One of the inmates was killed and several were wounded.

In the fall of 1855 Brother West settled in Bingham's Fort, Weber county, and on the 29th of May removed to Ogden, having been appointed Bishop of the First Ward. In the fall of the same year he was appointed presiding Bishop of Weber county, a position which he held up to the time of his death, fourteen years later. He was also elected to the House of Representatives by the Weber county constituency about this time and continued a member of that body until the year 1869, when failing health compelled him to retire from the position.

As a prominent ecclesiastical officer of the Church he was untiring in his labors and zealous in the extreme. His devotion to the cause, and loving fidelity to his brethren, early won for him the esteem of his superiors and the affectionate regard of those

over whom he was called to preside. As a legislator he was equally efficient. While not overly fluent in speech, he was possessed of a sound judgment, and keen appreciation of the needs of his constituency, and the commonwealth in general, so much so that he was early called to occupy leading positions on the most important committees of the House, and became prominently identified with all the leading legislative movements of those exciting and crucial times.

July 18, 1857, he received his commission from Governor Brigham Young as colonel of the Fifth regiment, in Weber Military District, and in March, 1858, was made brigadier-general in the Nauvoo Legion for distinguished services in the Utah war, which position he filled with honor and ability. Being a man of great courage, unbounded energy and commanding presence, he was frequently selected for the most difficult and dangerous expeditions. He and his command were among the first to be called to the defense of the Saints when the misguided President Buchanan sent an invading army to Utah. At Echo canyon his regiment, which was said to be among the best drilled and disciplined of the Legion, occupied the post of danger (always the post of honor) in the center of the defile, and when tidings came of Johnston's intended detour via the Bear river, General West was selected to head him off. By forced marches he and his trusted men made such rapid progress and presented such an aggressive front to the enemy that, hearing of their movements, the invading troops returned to their former rendezvous and went into winter quarters. This practically ended active hostilities, and gave the government an opportunity of obtaining a correct understanding of the Utah situation.

In the spring of 1863 Chauncey W. West was a member of the legislative convention of the inchoate State of Deseret which drafted a constitution and sent Hons. Wm. H. Hooper and Geo. Q. Cannon, senators, as a delegation to ask for the admission of Utah into the Union as a State; and at the April conference, 1863, Elder West was selected to go to England and take charge of the European mission, in the absence of Geo. Q. Cannon, then its president. He left Ogden April 21, 1862, in company with Hon. William H. Hooper, and traveled, under cavalry escort, to the frontiers. Upon leaving Ogden, the people of Weber county turned out *en masse* to bid him goodbye. The artillery fired a salute and bands of music heading civic and military organizations accompanied him some distance upon his journey. This public demonstration of esteem for one whose brief sojourn of six years among them had so won the hearts of his fellow-citizens, was only equalled by the right royal welcome that met him on his return sixteen months later. At Washington he was introduced to President Lincoln and other distinguished statesmen, and on the 21st of June he sailed per steamer "City of Washington" for Liverpool,

arriving there on the morning of the 4th of July. He immediately entered upon the duties of his calling as president of the European mission and so continued until President Cannon's return. He visited all the leading conferences of the British Isles and traveled extensively in Europe, preaching the gospel wherever opportunity offered. Upon the return of President Cannon he assisted him generally with the affairs of the mission until released to return home in the fall of 1863.

As a business man Bishop West was pre-eminently successful until the closing years of his life, when misfortune of an unusual, and seemingly unavoidable character, overtook him. Prior to this he was one of the most resourceful men in Utah, always abounding in enterprises that had for their primary purpose the profitable employment of his people. He was foremost in the building of canals and wagon roads, and the first to develop the lumber industry by the building of saw mills in the mountains. He and Francis A. Hammond established a tannery, boot and shoe and saddle and harness manufactory in Ogden. He also conducted a mercantile business, a hotel, a livery stable, a blacksmith and wagon shop, a meat market and many other minor establishments. In connection with Joseph A. Young he erected what was then one of the largest and finest flouring mills in the Territory. He also engaged extensively in freighting and carried the surplus products of his people to distant markets. In all these enterprises employment was furnished to hundreds of his fellow-citizens.

When the Union Pacific and Central Pacific railways were being built, he and Ezra T. Benson and Lorin Farr took a contract to grade 200 miles of the latter road from Ogden west. It was in the prosecution of this work, undertaken under circumstances that made it herculean in character, that Bishop Chauncey W. West's eventful life was brought to an early termination. He had been given immediate personal supervision of the work, which was being pushed with all the vigor that money and the competitive energy that the two companies could command. As the Union and Central Pacific forces neared each other, work was kept up night and day, and to add to the already high tension of affairs, the Union Pacific company advanced wages so as to draw off the working force of its competitor. This in turn had to be met by another raise on the part of the Central Pacific contractors, and thus they were placed at the mercy of their men who became masters of the situation instead of servants of those by whom they were employed. It was under these circumstances of labor demoralization that the most expensive part of this work had to be done, and in consequence its cost was enormous, and far beyond the prices to be paid therefor as specified in the contract. Governor Stanford, who was personally upon the ground and understood the situation fully, promised to make the contractors more than whole, if they would not slacken their efforts, but rush the work

to completion with the utmost possible dispatch. This was done, but the promise was never fulfilled, and in consequence, the contractors were financially ruined. Bishop West went to San Francisco to get a settlement with the Central Pacific company, but died without accomplishing it. His health had been greatly impaired by the hardships and exposure to which he had been subjected in prosecuting this work, and the damp, foggy weather of the coast, coupled with his great anxiety to secure such a settlement as would enable him to discharge his obligations, proved too much for him in his enfeebled condition. On Jan. 6, 1870, he was compelled to take his bed, from which he never arose again. In his last moments his great anxiety was to prevent grief on the part of his family. Just previous to his demise he declared to his wife that he had been visited by his mother and many of his departed relatives who had expressed joy at the prospect of welcoming him speedily to their society.

At 6 o'clock on the morning of January 9, 1870, his noble spirit passed away to the realms of the just. In speaking of his death Elder Charles W. Penrose in the "Ogden Junction" says: "Weber county has lost a man of great value, the Church on earth a bright light and a faithful and devoted minister, and the poor a generous and large hearted benefactor. Among the many encomiums passed upon his character, one of the brightest and best and most frequently repeated is, 'He was a friend to the poor.' Chauncey W. West has passed from the sight, but not from the memory of his friends, for his name will be numbered among those of earth's greatest and noblest." Although but 43 years of age at the time of his death, Bishop West left a large family to mourn his loss.

This biographical sketch of Bishop Chauncey W. West will be most fittingly closed with the following brief review of his labors in the British mission, and of his life and character in general, from a private letter written by President George Q. Cannon to his son, Hon. Joseph A. West, dated January, 1887: "His labors during this mission were greatly appreciated by myself and the Elders and Saints. During my entire acquaintance with him, from the time of his arrival at Nauvoo until his death, he was a man of untiring energy and industry. He was remarkable for these qualities and for his great hopefulness. I do not think he ever had a feeling of discouragement in his life. His boundless hope doubtless led him into enterprises from which other men would shrink and made him carry burdens which others would not have attempted to lift. He had an excellent command of his temper, and a very pleasing address, and being a man of handsome face and figure, he made friends wherever he went. The experience which he had in public life, combined with these personal advantages, made him a most valuable aid to me in my labors, and our association together while he was in that mission, forms one of the pleasantest recollections of my life. In the early years of my acquaint-

ance with him, and especially in summer and winter quarters, and in crossing the plains, and the first two years of our settlement in the Salt Lake valley, which was as long as I remained there before taking my first mission, I was always greatly impressed with the ripeness of his physical and mental powers. He was a self-confident, full-equipped and well developed mature man when others of his age were but youths in appearance and action. I was the more impressed with these characteristics of his because there was not a month's difference in our ages, and I was the older. When he left Nauvoo he was only nineteen years, and when he reached Salt Lake valley only twenty years of age; but among those of his acquaintance who did not know his age, he always passed as a man several years older." From this and many like expressions given to the memory of his life by noble compeers his record may close thus: "Chauncey Walker West was held in the highest esteem, and regarded with the deepest affection by those who knew him best; he is spoken of as having been a worthy citizen; as a militia commanding officer of high spirit and courage, as a business man of pre-eminent enterprise and ability, and as a never-failing friend and benefactor of his fellow-man

WEST GENEALOGY. III.

COMPILED BY JOSEPH A. AND GEORGE H. WEST.

58. SAMUEL⁶ (*Samuel*,⁵ *Nathan*,⁴ *Samuel*,³ *Samuel*,² *Francis*¹) was born February 11, 1776. He married, (1) November 18, 1798, Rebecca Little; (2) May 9, 1822, Ruby Bliss; (3) April 26, 1832, Lucy Manning; (4) January 2, 1862, Amanda Woodward. He lived in Columbia, Conn., and served in the war of 1812 as a captain.

Children of Rebecca Little West:

- i. ELIZA DORINDA,⁷ b. Sept. 18, 1799; d. Oct. 9, 1818.
- ii. CYNTHIA MARIA, b. July 18, 1801; d. Jan. 15, 1816.
- iii. JOHN ORLANDO, b. Dec. 5, 1803; d. Nov. 9, 1822.
- iv. MARIANNE, b. Feb. 4, 1806; d. Nov. 7, 1817.
- v. MELVINA, b. April 12, 1808; d. Oct. 20, 1817.
- vi. MALINDA, b. Sept. 2, 1810; md. George W. Morgan and had two daughters *Ann* and *Adelaide*. She d. May 12, 1894.
66. vii. SAMUEL FERDINAND, b. Dec. 13, 1812; md. Sept. 28, 1837, Catharine Porter. He d. Feb. 27, 1897.
- viii. WILLIAM WELLINGTON, b. July 17, 1815; d. Nov. 3, 1817.
- ix. HARRIET LUCRETIA, b. Sept. 23, 1817; md. Madison Woodward. They had *George M.*, *Frank M.*, and *Josephine*. She d. Jan. 26, 1901.

Children of Ruby Bliss West:

- x. HENRY BLISS, b. Feb. 15, 1823; d. April 18, 1831.
- xi. ELIZA MALVINA, b. Dec. 27, 1824; md. Edward H. Little.
They had *George H.* She d. Oct. 6, 1891.
- xii. CYNTHIA MARIA, b. Sept. 26, 1827; d. Jan. 23, 1830.

59. CHARLES⁶ (*Samuel*,⁵ *Nathan*,⁴ *Samuel*,³ *Samuel*,² *Francis*¹) was born March 11, 1784. He married Eunice Ramsdell and lived in Smyrna, N. Y., and Columbia, Penn.

Children:

- i. CYNTHIA ADELIA,⁷ b. June 11, 1818; md. March 7, 1841, Levi Walton and had *Clarence B.*, *Amelia M.*, and *Lawrence B.*
- ii. LUDLOW, b. Oct. 26, 1821; md. Elizabeth Raymond and d. Feb. 1, 1885.
- 67. iii. CHARLES B., b. Jan. 1, 1825; md. Relief C. Baker.
- iv. MARIA M., md. Schuyler P. Simmons, and had, *Amelia*, *Scott*, *Cyrus*, and *Elisha*.

60. HENRY FRANKLIN⁷ (*Frederick*,⁶ *Samuel*,⁵ *Samuel*,⁴ *Francis*,³ *Samuel*,² *Francis*¹) was born March 14, 1796, in Pittsfield, Mass. He married, January 6, 1820, Betsy Mitchell of Southburg, Conn. She was born April 1, 1795, and died in Dayton, Ohio, April 11, 1842. She was the daughter of Jared Mitchell of Southburg. Mr. West moved to Manchester, Clinton county, N. Y., in March, 1722, and from there to Pulatika, Oswego county, before 1830, then to Rochester, N. Y., about 1836 or 1838. From Rochester he went to Circleville, Ohio, and then to Dayton, where his wife died. After the death of his wife he removed to Indianapolis and went in the book and stationery business. He was mayor of Indianapolis at the time of his death, Nov. 8, 1856.

Children:

- 68. i. HENRY FRANKLIN,⁸ b. Manchester, N. Y. January 15, 1822; d. Cincinnati, Ohio, June 26, 1893.
- 69. ii. FREDERICK CALDWELL, b. Manchester, Nov. 6, 1825; d. Cincinnati, Aug. 11, 1886.
- 70. iii. GEORGE HERMAN, b. Pulaski, N. Y., Nov. 2, 1830.

61. AARON⁷ (*Alva*,⁶ *Daniel*,⁵ *Pelatiah*,⁴ *Francis*,³ *Samuel*,² *Francis*¹) was born March 28, 1820. He married Julia ———. He died after 1875.

Children:

- i. LOVICA.
- ii. CHAUNCEY A.
- iii. PERRY CORNELIUS.

62. CHAUNCEY WALKER⁷ (*Alva*,⁶ *Daniel*,⁵ *Palatiah*,⁴ *Francis*,³ *Samuel*,² *Francis*¹) was born February 6, 1827, at Orange township, Erie county, Penn. He married, (1) May, 1846, Mary Hoagland. She was born February 11, 1829, at Roanok, Oakland, Michigan, and died August 27, 1870. He married (2) Sarah Covington, who was born March 6, 1835, at Bedford, Bedfordshire, England. He married (3) Dec. 2, 1856, Martha Joiner. He married, (4) July 11, 1857, Jenette Nichol Gibson. She was born May 11, 1840, at Paisley, Scotland, and died August 4, 1865 in Ogden, Utah. He married (5) Adeline A. Wright, who was born May 6, 1841, at Westbrook, Middlesex, Conn. She died Oct. 22, 1876, at Ogden, Utah. He married (6) Angeline Shurtliff. He married (7) Mary Covington, who was born June 2, 1844. He married (8) Susan Hannah Covington and (9) Louisa Musgrave. He died January 9, 1870.

Children of Mary Hoagland West:

- i. MARGARET,⁸ b. Sept. 1847, at Green River, Wyoming; d. young.
71. ii. CHAUNCEY WALKER JR., b. Aug. 3, 1849, in Salt Lake City; md. Sylvia Snow of Brigham City. He d. Oct. 6, 1894 at Butte, Montana.
72. iii. JOSEPH ALVA, b. Sept. 12, 1851, in Salt Lake City; md. March 4, 1873, Josephine Richards.
73. iv. JOHN ABRAHAM, b. June 25, 1856, at Ogden, Utah; md. Oct. 25, 1876, Amanda Thompson.
- v. JOSEPHINE, b. in 1861, at Ogden and d. young.

Children of Sarah Covington West:

- vi. ELLEN MARIA,⁸ b. July 22, 1856, in Ogden, Utah.
- vii. SARAH ELIZABETH, b. May 23, 1858; d. Feb. 23, 1859.
- viii. MARY ANN ADELIA, b. Oct. 16, 1859; md. June 21, 1874, William Scott Jenks. He was b. Aug. 3, 1852, at Mountford, Grant county, Wis. They had: *Florence A.* who md. M. R. Collins; she was b. Feb. 9, 1875 at Ogden, and d. May 31, 1898, at Lusk, Wyo., and was buried at Cheyenne; *Edith*, b. May 4, 1877, at Ogden; md. Sept. 2, 1887, Perry Williams; *Alberta*, b. Mar. 29, 1880. *William Darwin*, b. Dec. 29, 1882; d. June 30, 1883, at Ogden, Utah.
74. ix. CHARLES COVINGTON, b. Nov. 7, 1862, at Ogden.
- x. VICTORIA, b. June 16, 1864, d. Aug. 26, 1865, at Ogden.
- xi. LUCRETIA, b. Jan. 16, 1866.
- xii. CLARA, b. Aug. 18, 1867; md. Dec. 10, 1891, Alexander Leslie Brewer, who was b. Sept. 23, 1866 in London, England. He was mayor of Ogden 1908-9, and made a most creditable record. They had: *Leslie West*, b. Sept. 18, 1892; d. Oct. 26, 1892, at Ogden; *Clara Beatrice*, b. Oct. 3, 1893; *Frank West*, b. Oct. 2, 1895; *Herbert West*, b. Oct. 2, 1895; *Alexander Leland*, b. Feb. 14, 1897; *Chauncey West*, b. April 18, 1900.

- xiii. MARY PRISCILLA, b. April 3, 1870; md. April 25, 1888, Frank Joseph Stevens, who was b. Feb. 10, 1866. They had: *Ada Adelia*, b. Jan. 18, 1889, and *Frank Joseph*, b. June 7, 1892.

Children of Martha Joiner West:

75. xiv. WILLIAM HENRY,⁸ b. Dec. 22, 1857; md. Sarah Elizabeth Gibson. He d. Nov. 13, 1901.
 xv. LEONORA, b. Nov. 12, 1859.
 xvi. ELIZABETH JANE, b. Jan. 31, 1862; md. March 24, 1880, Charles Arthur Nelson. They had: *Charles Lewis*, b. Oct. 12, 1881; d. Nov. 18, 1886; *Henry Walker*, b. April 7, 1882; *Guy Brown*, b. June 27, 1884; *Erle Joiner*, b. July 6, 1882; d. March 1, 1886.
 xvii. MARTHA PARMELIA, b. Jan. 24, 1864, d. January 1, 1867.
 xviii. BRIGHAM EDWARD, b. Sept. 14, 1866.
 xix. BRYAN ARTHUR, b. April 22, 1869.

Children of Jenette Nichol Gibson West:

76. xx. HEBER W.,⁸ b. Jan. 8, 1859; d. Nov. 24, 1890. He md. Alice Clara ——.
 xxi. ADA ANN, b. Oct. 3, 1861; d. Oct. 3, 1873, in Salt Lake City.
 xxii. DAVID GIBSON, b. Oct. 4, 1864; d. June 6, 1865.

Children of Adeline A. Wright West:

77. xxiii. ISRAEL JOSHUA,⁸ b. Oct. 28, 1858, at Ogden, Utah.
 xxiv. EUGENE, b. Sept., 1860; d. Aug. 16, 1861.
 78. xxv. ALBERT ANDREW, b. Jan. 10, 1862.
 xxvi. JULIA ETTA, b. May, 1860; d. Feb. 9, 1865.
 79. xxvii. EDGAR ALONZO, b. Feb. 17, 1867.
 xxviii. LESTER, b. Nov. 1865; d. March 7, 1866.
 xxix. ADELINE, b. Oct. 1869; d. Aug. 14, 1870.

Children of Angeline Shurtliff West:

- xxx. CYNTHIA A.,⁸ b. June, 1867; d. Oct. 28, 1867.
 xxxi. MELISSA J., b. March, 1869; d. Aug. 4, 1870.

Children of Mary Ann Covington West:

- xxxii. ORLANDER,⁸ b. July 1865; d. June 13, 1866.
 xxxiii. MILTON J., b. Nov. 29, 1868.

Child of Susan H. Covington West:

- xxxvi. LOUISA,⁸ b. 1868; d. Aug. 1870.

Child of Louisa Musgrave West:

- xxxv. FRANKLIN BISHOP,⁸ b. July 1, 1869; d. April 6, 1870.

63. LEWIS ALVIN⁷ (*Alva*,⁶ *Daniel*,⁵ *Pelotiah*,⁴ *Francis*,³ *Samuel*,² *Francis*¹) was born March 15, 1833, in Alleghany county,

N. Y. He married, November 23, 1858, Elizabeth Ann Baker. He died July 22, 1870.

Children:

80. i. LEWIS ALVIN,⁸ b. Sept. 4, 1859, in Ogden, Utah.
- ii. SALLIE JEANE, b. Dec. 29, 1861, in Ogden, Utah. She md. May 22, 1888, Orrin Bliss Bigelow. They had: *Bertha Rio*, b. March 31, 1889 in Ogden; *Glen Alva* and *Edward S.*, b. May 18, 1892, in Pocatello, Idaho; *James Orrin*, b. Aug. 28, 1894 in Pocatello; *Jeane Leia*, b. Aug. 2, 1899, in Ogden, Utah.
81. iii. HENRY ALVA, b. Dec. 24, 1863, in Ogden, Utah.
- iv. ADELIA ELIZA, b. Aug. 22, 1865, in Ogden, Utah. She md., May 22, 1868, James Bune. They had: *James Alvin*, b. March 26, 1889; *Josephine Elizabeth*, 27 July, 1890; *Florence Nellie*, b. March 24, 1892; *George Henry*, b. Aug. 15, 1893; *Charles Leslie*, b. Sept. 8, 1894; *Violet Jean*, b. April 12, 1897; *Walter Lamar*, b. April 30, 1898. All in Ogden.
- v. MARY ALICE, b. April 3, 1867, in Ogden; md., Feb. 26, 1885; Samuel James Allen. They had: *Elizabeth Jean*, b. Feb. 15, 1886; *Alice Emelie*, b. Oct. 10, 1887; *Clarence Edward*, b. Nov. 10, 1890. All in Ogden.
- vi. JOHN BATEMAN, b. Oct. 2, 1869, in Ogden; d. Feb. 9, 1870, in Ogden.

64. DIODATE BROCKWAY⁷ (*Joel*,⁶ *Samuel*,⁵ *Nathan*,⁴ *Samuel*,³ *Samuel*,² *Francis*¹) was born July 20, 1798. He married May 1, 1822, Nancy Rogers, and lived in East Hampton, where he served as a representative in the legislature. He died June 14, 1881.

Children:

- i. MARIANNE ROGERS,⁸
- ii. JULIA BROCKWAY.
- iii. HERBERT ROGERS.

65. BRACKET MORTIMER⁷ (*Joel*,⁶ *Samuel*,⁵ *Nathan*,⁴ *Samuel*,³ *Samuel*,² *Francis*¹) was born September 4, 1808. He married, October 26, 1834, Mary Ann, daughter of Sylvester and Martha Brainerd (Clark) Stocking. He lived in Portland, Conn., where his children were born. He died October 18, 1866.

Children:

82. i. WILLIAM WILFORD,⁸ b. Aug. 7, 1837; md. March 27, 1856, Sophronia Abbey and moved to Portland, Oregon.
- ii. MARY ANN, b. July 2, 1839; md. Aug. 20, 1860, Dr. Nathaniel O. Cornwall of Portland, Conn. They had: *Julia Ann*, d. y.; *Eloise Maria*, b. June 9, 1862; *Dr. Edward Everett*, b. July 2, 1866, a resident of Brooklyn, N. Y.

- iii. EMMA ISABELLA, b. April 28, 1849; md. Dec. 25, 1868, C. William Anderson. They had: *Frederick William*, b. March 6, 1870.

66. SAMUEL FERDINAND⁷ (*Samuel*,⁶ *Samuel*,⁵ *Nathan*,⁴ *Samuel*,³ *Samuel*,² *Francis*,¹) was born Dec. 13, 1812. He married, September 28, 1837, Catherine Porter, and lived in Delaware, Connecticut and Ohio. He served in the Connecticut legislature as a senator. He died February 27, 1897.

Children :

- i. HENRY P.,⁸ d. y.
- ii. SAMUEL BRAINERD, b. Aug. 5, 1841; md. Hannah Thompson and lived in Columbia, Conn.
- iii. CELON WILBERFORCE, b. Aug. 5, 1841; md. Widow Ellen Goodwin Atkins. He was a lawyer and lived in Rockville, Conn. He d. in 1897. They had two children: *Inez Winfred*,⁹ and *Ethel Bell*.
- iv. ROBERT, d. y.
- v. MARY N., md. Eugene Watkins. They had: *Claude* and *Enid M.*
- vi. CARRIE E., md. Thomas McGlaughlin. They had: *Maud L.*

67. CHARLES B.⁷ (*Charles*,⁶ *Samuel*,⁵ *Nathan*,⁴ *Samuel*,³ *Samuel*,² *Francis*,¹) was born March 11, 1784. He married Eunice Ramsdell and lived in Smyrna, N. Y., and Columbus, Penn. He died Dec. 23, 1874.

Children :

- i. ALICE A.,⁸ d. y.
83. ii. BYRON A., b. Jan. 17, 1853; md. (1) Cora B. Dewey, (2) Velma G. Dowd, and lived in Gorey, Penn.
- iii. CORA E., md. George H. Crippen. They had: *C. Ivan*, *George H.*, and *Earl H.*

68. HENRY FRANKLIN⁸ (*Henry F.*,⁷ *Frederick*,⁶ *Samuel*,⁵ *Samuel*,⁴ *Francis*,³ *Samuel*,² *Francis*,¹) was born in Manchester, N. Y., January 15, 1822. He married (1), in Indianapolis, September 1, 1849, Mary Frances Irwin. She died in 1866 and he married (2), Nov. 7, 1866, Elizabeth Young. She was born Dec. 25, 1835, in Louisville, Ky., and died July, 1902, at Cincinnati. He had no children by the second marriage. He died June 26, 1893.

Children :

- i. LOUISA,⁹ b. in Cincinnati, May 30, 1850; d. June 3, 1853.
- ii. WILLIAM JACKSON, b. in Madison, Ind., April 3, 1853; d. June 26, 1865.
84. iii. CHARLES IRWIN, b. in Cincinnati, Feb. 5, 1856; md. Mary C. Ellis.

- iv. ELEANOR, b. Cincinnati, Nov. 14, 1857; md. Oct. 14, 1884, Perrin Langdon. They had: *Bessie M.*, *Salome L.*, and *Marjorie L.*
- v. BESSIE MITCHELL, b. Cincinnati, Aug. 14, 1862; md. George Everett Halsey of East Orange. They had: *Harold West*, b. 1892; d. Sept. 1895.

69. FREDERICK CALDWELL⁸ (*Henry F.*,⁷ *Frederick*,⁶ *Samuel*,⁵ *Samuel*,⁴ *Francis*,³ *Samuel*,² *Francis*¹) was born in Manchester, N. Y., November 6, 1825. He married, June 20, 1865, Josephine Higdon of Cincinnati, who was born October 25, 1836. He died in Avendale, Cincinnati, August 11, 1886.

Children:

- i. CHARLES,⁹ b. Feb. 3, 1860; md. 1885, (1) Lalarook Hauley, (2) in Chicago (1898) Anna Leland Brown. They had two children: *Lelaine*, b. April 25, 1899 and *Janeth*, b. Oct. 17, 1900.
- ii. MARY HIGDON, b. Jan. 1861; md. in Seattle, Wash. Sept. 2, 1891, Charles Culbertson. They had *Culbertson* and *Charlane*.
- iii. HARRY, b. July 4, 1870; md. in Seattle, Wash., Nov. 8, 1894, Blanch Towers.

70. GEORGE HERMAN⁸ (*Henry F.*,⁷ *Frederick*,⁶ *Samuel*,⁵ *Samuel*,⁴ *Francis*,³ *Samuel*,² *Francis*¹) was born Nov. 2, 1830, at Pulatka, N. Y. When he was quite young he removed to Rochester, N. Y., and later to Circleville, Ohio. He was in Centerville, Indiana, during the summer of 1846, and joined his father in Indianapolis in December of that year. He married, June 4, 1854, in Indianapolis, Susannah Virginia Strutchter. She was born in Dayton, Ohio, August 29, 1854, the daughter of Joseph Julius and Almira Fitler Strutchter of Philadelphia. He moved to Detroit in September, 1895.

Children:

- i. KATIE ELMIRA,⁹ b. Indianapolis, Feb. 9, 1856; d. May 20, 1864.
- ii. FRANKLIN, b. Oct. 7, 1858, in Indianapolis.
- iii. GEORGE MORRIS, b. Indianapolis, April 7, 1860. He md. Nov. 26, 1894, Margaret Bronson Waterman, who was born Oct. 26, 1875. They had: *Waterman*, b. Oct. 10, 1897, d. Jan. 18, 1898.
- iv. BESSIE M., b. April 7, —, in Indianapolis.

71. CHAUNCEY WALKER⁸ (*Chauncey Walker*,⁷ *Alva*,⁶ *Daniel*,⁵ *Pe-latiah*,⁴ *Francis*,³ *Samuel*,² *Francis*¹) was born August 3, 1849, in Salt Lake City. He married Sylvia Snow, daughter of Lorenzo Snow. He died October 6, 1894, at Butte, Montana.

Children:

- i. SARAH CLAUDINE,⁹ b. March 7, 1869 at St. George, Utah. She m. William Swift, Oct. 10, 1900.
 - ii. MARY FRUIE, b. July 25, 1870 at Brigham City, Utah; m. Samuel S. Arrasmith of Ames, Iowa, April 7, 1903; d. Dec. 1, 1908. They have *Akirus Snow* and *West Kingdon*, b. July 17, 1905.
 - iii. CHAUNCEY W., b. Sept. 30, 1875, at Brigham, Utah.
 - iv. SYLVIA, b. April 21, 1882 at Brigham, Utah; md., Nov. 15, 1899, Daniel Rhea Hughey, son of Rose Rhea and Robert Hughey, of Philadelphia. He was b. Oct. 9, 1871 in Bellerue, Iowa. They have Sarah Ruth Maxine Elliot, b. Nov. 29, 1901 in Salt Lake City, and Sylvia West Katherine Virginia, b. March 28, 1903 in Salt Lake City.
72. JOSEPH ALVA⁸ (*Chauncey Walker*,⁷ *Alva*,⁶ *Daniel*,⁵ *Pelatah*,⁴ *Francis*,³ *Samuel*,² *Francis*¹) was born September 12, 1851, in Salt Lake City. He married, (1) March 4, 1873, Josephine Richards, daughter of Franklin D. and Jane Snyder Richards. She was born May 25, 1853. He married, (2) Feb. 24, 1888, Sylvia A. Child, daughter of Warren G. and Martha Elmer Child. She was born in Ogden, April 11, 1869.

Children by first marriage:

- i. JANE RICHARDS,⁹ b. Dec. 29, 1873 in Ogden, md. June 1, 1894, John L. Herrick. They have: *Josephine*, b. May 25, 1895; *John West*, b. Aug. 12, 1897, and *James Lester*, b. June 12, 1902.
85. ii. JOSEPH WALKER, b. Oct. 1, 1875; md. Mary Eunice Littlefield, June 1, 1894.
- iii. WILLARD ALVA, b. Jan. 11, 1878; d. Feb. 10, 1880.
- iv. GEORGE EDWARD, b. Aug. 5, 1880; d. Sept. 10, 1882.
86. v. RAY BENEDICT, b. Oct. 21, 1882; md. Mary Morrell.
87. vi. FRANKLIN LORENZO, b. Feb. 1, 1885; md. Gladys Spencer, of Logan, Aug. 19, 1904. They have: *Gladys Virginia*, b. Nov. 12, 1905; *Marjorie*, b. Jan. 12, 1908.
- vii. MARY JOSEPHINE, b. Feb. 11, 1888; md. Nov. 4, 1909, Reuben T. Evans, son of Thomas B. Evans of Ogden, Utah.
- viii. CHARLES HENRY, b. Sept. 22, 1890.

Children by second marriage:

- ix. SYLVIA VALENCIA, b. Feb. 1, 1890, San Francisco, Cal.; d. 17 July, 1904.
- x. HOWARD ALVA, b. Sept. 4, 1891 in Baker City, Oregon; d. 30 Nov., 1892.
- xi. MARGHERITA ROSETTA, b. Dec. 31, 1893, in Baker City, Oregon.
- xii. CHAUNCEY WARREN, b. Jan. 27, 1897, in Ogden.
- xiii. JOHN FRANCIS, b. June 1, 1899, in Ogden.
- xiv. DELORE GRANT, b. June 4, 1901, in Ogden.
- xv. CLARENCE VIVIAN LE ROY, b. 24 July, 1903.
- xvi. JOSEPH FRANKLIN, b. July 1, 1905.
- xvii. PEARL MARIE, b. Sept. 23, 1907, at Baker City, Ore.

73. JOHN ABRAHAM⁸ (*Chauncey Walker*,⁷ *Alva*,⁶ *Daniel*,⁵ *Pelatah*,⁴ *Francis*,³ *Samuel*,² *Francis*¹) was born June 25, 1856,

in Ogden, Utah. He married, October 25, 1876, Amanda American Thompson.

Children :

- i. JOHN THOMPSON,⁹ b. Sept. 12, 1877, in Ogden, Utah.
- ii. MARY, b. Aug. 25, 1879, at Riverdale, Utah; md. Fred W. Rothus.
- iii. ANN, b. Aug. 24, 1881; d. April 22, 1892, at Lima, Montana.
- iv. AMANDA BERTHA, b. May 27, 1887, in Ogden.

74. CHARLES COVINGTON⁸ (*Chauncey Walker*,⁷ *Alva*,⁶ *Daniel*,⁵ *Pclatiah*,⁴ *Francis*,³ *Samuel*,² *Francis*¹) was born November 7, 1861, in Ogden, Utah. He married, May 10, 1883, Margaret Murry Porter; b. May 25, 1864.

Children :

- i. MAUD MARGARET, b. Feb. 11, 1884.
- ii. MABEL, b. Aug. 22, 1885.
- iii. ARVILLA, b. April 11, 1887.
- iv. RUBY, b. March 10, 1889.
- v. CHARLES WALTER, b. Feb. 12, 1891.
- vi. SQUIRE, b. Sept. 20, 1893.
- vii. ROSE MARIE, b. Oct. 4, 1895.
- viii. FLORENCE, b. Dec. 26, 1897, all in Preston, Idaho.
- ix. RAYMOND PORTER, b. Sept. 10, 1900 in Ogden, Utah.

75. WILLIAM HENRY⁸ (*Chauncey Walker*,⁷ *Alva*,⁶ *Daniel*,⁵ *Pclatiah*,⁴ *Francis*,³ *Samuel*,² *Francis*¹) was born December 22, 1857. He married, June 23, 1877, Sarah Elizabeth Gibson, who was born October 9, 1859, in Ogden. He died November 13, 1901.

Children :

- i. LEON WILLIAM,⁹ b. Aug. 20, 1878; d. Sept. 22, 1890 in Ogden.
- ii. MARTHA PEARL, b. June 7, 1880; md. June 6, 1900, John Smuin of Ogden; b. June 10, 1879.
- iii. ELIZA PARMELIA, b. Dec. 28, 1881.
- iv. FRANKLIN EARLE, b. Jan. 12, 1885.
- v. ALONZO, b. Dec. 30, 1886.
- vi. RETA, b. Nov. 27, 1889.
- vii. JENNIEA, b. Aug. 9, 1892.
- viii. ADELIA C., b. Jan. 15, 1895.
- ix. FLORENCE GILBERTA, b. Jan. 13, 1897.
- x. HENRY WALKER, b. Sept. 11, 1901.

76. HEBER W.⁸ (*Chauncey Walker*,⁷ *Alva*,⁶ *Daniel*,⁵ *Pclatiah*,⁴ *Francis*,³ *Samuel*,² *Francis*¹) was born January 8, 1859, in Ogden, Utah. He married Alice Clara Bell. He died November 24, 1890.

Children :

- i. ADDA JENNETTE, b. Aug. 9, 1886.
- ii. CHAUNCEY BELL, b. Aug. 18, 1890.

Children :

- i. ADA JENNETTE,⁹ b. Aug. 9, 1886; md. June 1905, Frank Lowe.
- ii. CHAUNCEY BELA, b. Aug. 18, 1890.

77. ISRAEL JOSHUA⁸ (*Chauncey Walker*,⁷ *Alva*,⁶ *Daniel*,⁵ *Pelatih*,⁴ *Francis*,³ *Samuel*,² *Francis*¹) was born October 28, 1858, in Ogden. He married, January 17, 1876, in Salt Lake City, Catherine M. Van Noy, who was born April 3, 1860, in Salt Lake City.

Children :

- i. ISRAEL J.,⁹ b. Jan. 2, 1877 in Ogden.
- ii. AMANDA M., b. Feb. 10, 1878 in Franklin, Idaho. She md. I. H. Nash of Preston, Idaho.
- iii. ADA ERTELLA, b. Sept. 15, 1880, at Preston, Idaho. She md. E. S. Parkinson of Cache, Fremont, Idaho.
- iv. GEORGE W., b. Dec. 27, 1882; d. Dec. 30, 1882.
- v. ERLE, b. March 22, 1884.
- vi. LORENZO, b. March 16, 1886.
- vii. ELSIE, b. Nov. 25, 1887.
- viii. VAN, b. March 4, 1891; d. April 19, 1905, in Bozeman, Mont.
- ix. LEWIS CONRAD, b. Aug. 16, 1893.
- x. HARRY ALLEN, b. Aug. 29, 1895.

78. ALBERT ANDREW⁸ (*Chauncey Walker*,⁷ *Alva*,⁶ *Daniel*,⁵ *Pelatih*,⁴ *Francis*,³ *Samuel*,² *Francis*¹) was born January 10, 1862, in Ogden. He married, April 16, 1887, Julia Amelia Anderson.

Children :

- i. NORA AMELIA,⁹ b. Dec. 18, 1887.
- ii. BERTHA AMANDA, b. Dec. 29, 1889.
- iii. RAYMOND ALBERT, b. Dec. 26, 1891.
- iv. CLARENCE, b. Dec. 16, 1893.

79. EDGAR ALONZO⁸ (*Chauncey Walker*,⁷ *Alva*,⁶ *Daniel*,⁵ *Pelatih*,⁴ *Francis*,³ *Samuel*,² *Francis*¹) was born February 17, 1867. He married, December 7, 1885, Hannah Rebecca Handy.

Children :

- i. FLOYD,⁹ b. Sept. 16, 1887, in Preston.
- ii. ADELIN, b. April 30, 1890, in Ogden; d. Oct. 10, 1890.
- iii. HAZEL, b. March 2, 1892 in Ogden; d. March 29, 1899 at Big Timber, Montana.
- iv. INA, b. Dec. 31, 1893 in Ogden; d. March 29, 1899, at Big Timber, Montana.
- v. BLANCH, b. Jan. 22, 1897, in Ogden.

80. LEWIS ALVIN⁸ (*Alvin*,⁷ *Alva*,⁶ *Daniel*,⁵ *Pelatih*,⁴ *Francis*,³ *Samuel*,² *Francis*¹) was born September 4, 1859, in Ogden,

Utah. He married, November 23, 1882, Isabel Ballantyne, who was born August 3, 1864.

Children :

- i. LEWIS ALVIN JR.,⁹ b. Sept. 4, 1883, in Ogden.
- ii. MATILDA, b. June 11, 1885, in Pocatello, Idaho; d. July 3, 1885 in Ogden.
- iii. RICHARD BALLANTYNE, b. May 15, 1886, in Ogden.
- iv. SAMUEL ERLE, b. March 29, 1888, in Pocatello, Idaho.
- v. HENRY EUGENE, b. March 24, 1895, in Pocatello, Idaho.

81. HENRY ALVA⁸ (*Alvin*,⁷ *Alva*,⁶ *Daniel*,⁵ *Pelatah*,⁴ *Francis*,³ *Samuel*, *Francis*¹) was born December 24, 1863, in Ogden. He married Elizabeth Ann Rennie, who was born October 2, 1869, in Oldham, England.

Children :

- i. JAMES ALVA,⁹ b. Aug. 31, 1890.
- ii. RETA ADELIA, b. June 9, 1892; d. 14 months of age.
- iii. HENRY RENNIE, b. March 1, 1896; d. 7 months of age.
- iv. RONALD, EDWARD, b. July 23, 1897.

82. WILLIAM WILFORD⁸ (*Bracket Mortimer*,⁷ *Joel*,⁶ *Samuel*,⁵ *Nathan*,⁴ *Samuel*,³ *Samuel*,² *Francis*¹) was born August 7, 1837. He married, March 27, 1856, Sophronia Abbey, and moved to Portland, Oregon.

Children born in Portland :

- i. SLYVESTER STOCKING,⁹ b. Jan. 1, 1859; md. Susannah Wallace.
- ii. LILIAN ABBEY, b. Feb. 26, 1863; md. Joel A. Judd.

83. BYRON A.⁸ (*Charles B.*,⁷ *Charles*,⁶ *Samuel*,⁵ *Nathan*,⁴ *Samuel*,³ *Samuel*,² *Francis*¹) was born January 17, 1853. He married (1) Cora B. Dewey, (2) Velma G. Dowd. He lives in Corey, Penn.

Children :

- i. KEITH G.⁹
- ii. EARL.
- iii. ALICE E.
- iv. SARAH A.

84. CHARLES IRWIN⁹ (*Henry Franklin*,⁸ *Henry F.*,⁷ *Frederick*,⁶ *Samuel*,⁵ *Samuel*,⁴ *Francis*,³ *Samuel*,² *Francis*¹) was born in Cincinnati, February 5, 1856. He married, June 6, 1878, C—— Ellis. She was born August 17, 1856.

Children:

- i. SADIE HARTSHORN,¹⁰ b. Cincinnati, April 26, 1879.
- ii. ROLAND ELLIS, b. Oct. 11, 1880; md. Antionette Werner.
- iii. KARL IRWIN, b. Sept. 20, 1884; md. Edythe Robinson.

85. JOSEPH WALKER⁹ (*Joseph Alva,⁸ Chauncey Walker,⁷ Alvah,⁶ Daniel,⁵ Pelatiah,⁴ Francis,³ Samuel,² Francis¹*) was born October 1, 1875. He married, June 1, 1894, Eunice Mary Littlefield.

Children:

- i. CLEMENT WALKER,¹⁰ b. March 14, 1895.
- ii. THELMA, b. Dec. 2, 1897.
- iii. ALVA K., b. April 25, 1900.
- iv. SEELEY MONT, b. Dec. 19, 1902.
- v. WILLIAM, b. Dec., 1907.

86. RAY BENEDICT (*Joseph Alva,⁸ Chancey Walker,⁷ Alvah,⁶ Daniel,⁵ Pelatiah,⁴ Frances,³ Samuel,² Frances¹*) was born Oct. 21st, 1882. Md. Mary Morrell of Logan, Utah.

Children:

- i. RAY BENEDICT Jr., b. Sept. 1908, Logan.

87. FRANKLIN LORENZO (*Joseph Alva,⁸ Chancey Walker,⁷ Alvah,⁶ Daniel,⁵ Pelatiah,⁴ Frances,³ Samuel,² Frances¹*) b. Feb. 1, 1885; md. Gladys Spencer of Logan, Aug. 19, 1904.

Children:

- i. GLADYS VIRGINIA, b. Nov. 12, 1905, in Provo.
- ii. MARJORIE, b. Dec. —, 1908.

A CORRECTION.

We have received the following:

I desire to call your attention to several errors in the West Genealogy, published in your April number. There was never a Sir Thomas Knollys, K. S. Lord Delaware married a daughter of the well known Sir Francis Knollys, K. S. Francis West, brother of Thomas West, Lord Delaware, who was governor of Virginia, was never knighted. This Francis West died in 1634, leaving an only son and child, Francis, who was a minor in 1629. The will of Governor Francis West was proved in the Prerogative Court of Canterbury, and an abstract was printed in the Virginia Magazine of History, Vol. xl, p. 359

Yours truly,

W. G. STANDARD,

Corresponding Secretary, Virginia Historical Society.
Richmond, Va., April 16, 1910.

THE MEANS FOR GENEALOGICAL RESEARCH IN SCANDINAVIA.

BY JENS JENSEN, SCANDINAVIAN GENEALOGIST.

Nearly all the old Scandinavian records from before the year 1814 differ very much from each other in the three Scandinavian countries, being alike only in this that in most instances they lack system.

The church records in Denmark, as far as the country parishes are concerned, are gathered to the Province archives in Copenhagen, Viborg in Jylland, and Odense in Fyen. These records reach from as far back as any can be found, a few years before or after the year 1700, to the year 1890. Some commence as early as 1620, but these usually have this fault that the age at time of death is not stated, and it is therefore difficult to make out satisfactorily a pedigree from such records. A great number of old church records can be found where everything is confusion. Births, marriages, confirmations, passing certificates, deaths, and many other queer things are found all mixed, and sometimes written in Latin. The old church records are inconvenient in another way, in that the name of the wife is mentioned only in a very few instances, and where a man married his wife in another parish it is difficult to find which parish she came from or even her name; for when a wife dies she is usually called this or that husband's wife or widow. All this makes it disappointing in many instances, but we must be grateful to the Danish government which has done so much to preserve the parochial registers.

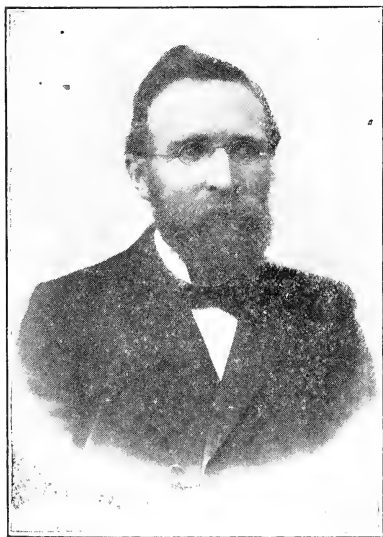
Many church registers have been burned, together with the parsonages where they were kept, and when this has happened to the very oldest registers—those from before 1814—then the loss is irreparable because no counter church registers are to be found before that time.

The service in the archives in the Scandinavian countries is the very best, as the government has efficient, well educated men who immediately bring you what is wanted, provided it can be found. Those in charge are willing to give the necessary help and are always courteous and kind.

In Denmark there are other important original records besides those just named, whereby the history and genealogy can be traced further back than can be done from the parochial registers. Those who can prove relationship with historical lineages are more fortunate. The most important of these records are the legal and judicial records and documents from the different districts and the old so-called county assize records, as also the court records of the division of inheritance and deeds of partition. I have often received much help from all these sources. Among the genealog-

ical works with more or less historical lineages can be mentioned *Lengnick's genealogiske Tabeller over adelige Slægter* (Genealogical Registers of the Nobles and the Burgess Families of Lengnick). These are very complete, although often not to be relied upon. There is also a historical-genealogical set of books containing all the pastors and many of the parish clerks since the days of the Reformation in Denmark. These are fairly complete.

The most trustworthy of all the guide books are the *Dansk Biografisk Leksikon* (Danish Biographical Encyclopedia), *Den*



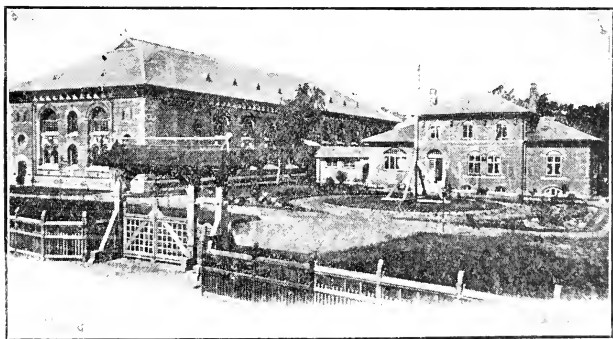
JENS JENSEN,
Scandinavian Genealogist.

Danske Adels Aarboger (The year books of the Danish Nobles), *Danske Patricier-slægter* (Danish Patrician Families), *Olivarius og de fine Slægtens Stamtafle* (Genealogical Table of Olivarius and the Fine Families). These genealogical tables and family histories are as complete as their authors could make them with the resources at their hand, and they pass for model pedigrees and bits of personal history, not alone in Denmark but also in Norway and Sweden; but, of course, these are unprofitable for genealogical research when no relationships can be established with these historical lineages.

The Norwegian church registers are in about the same condition as the Danish. In all events, they are not better, but perhaps less complete. There are many big parishes and a lot of parson's districts where there are as many as four or five parishes of ease; and the records are kept chronologically without any distinction of parishes, and all in one book. As an instance of this there are Old Aker parish in Christiania, Odalen, and many others. A bad feature is that while the church records in Norway down to 1800 or 1804 are gathered in archives, all since that time are still in the hands of the pastors. It is very difficult to reach dates and relationships contained in these records of later years and make connections with the registers found in the archives. The pastors have, however, always been kind enough to furnish me with any information requested, and I have been able to gather many thousands of names in Norway.

Although the historical and genealogical resources in Norway are perhaps less reliable than in Denmark, Norway has many efficient and energetic persons who have a keen interest in these things. The Norwegians generally take more interest in their forefathers than the Danes do. State archives are found in the Storting building (Norwegian House of Congress), in Christiania, as also in the cities of Trondhjem and Bergen. On account of the country's large extent, it is expensive to gather genealogies in Norway, and those interested will have to take that into consideration.

Sweden has not as yet suitable and sufficient archives where



THE PROVINCE ARCHIVES OF VIBORG, DENMARK.

The building is located on the highest point in the city. It was erected by the Danish government, 1890-91. The City of Viborg is noted for historical events. Here the ancient kings were elected and took the oath of allegiance; and here, also the representatives of the people met with the king in parliament to make and to execute the laws.

the government can gather the church registers. There is in the city of Lund a province archive in which the church records from Skane, Halland, and Blekinge are gathered. There is another in Vadstena, Ostergotland, where the parochial registers from Ostergotland, Skaraborg, and Elfsborg "Län" are found. (A Län corresponds nearly in judicial matters and extension to our county.) In Stockholm, Upsala, Gothenburg, and Malmo are the so-called civic or town archives; but there are many Swedish provinces where all the church records are still kept by the pastors, as for instance, in Smaaland, Vermland, Bohus, and some other provinces. One new province archive is being erected in Gothenburg where the records of Bohus Län and perhaps those of Vermland will be gathered. The church registers on the island of Gotland are in good condition. Those from Stockholm, Upsala, Westmanland, Sodermanland, and most of those from Kopparberg Län are gathered in the castle of Upsala.

In Sweden as in Norway all the church records are still in the parsonages, and it is often difficult to obtain the connecting link between the church registers and those found in the archives. (Next year ten more years of records will be added to the archives.) However, I have been able to get much written information from the pastors, they having treated me in a very considerate manner.

The sources for genealogical work and research in Sweden, so far as the church registers are concerned, are perhaps inferior or less reliable than those in Denmark and Norway; and all enquirers after Swedish genealogies must consider these unfortunate conditions; but there are in Sweden many capable men who are doing a good work along our line, and their united efforts will eventually bring a different condition.

THE MORMONS.

Discourse delivered before the Historical Society of Pennsylvania, March 26, 1850, by Thomas L. Kane.

[The following historical discourse is a reprint of the original document published in Philadelphia in 1850. The complete lecture is of absorbing interest. It will be given in full in the present volume of this magazine.—Editors.]

A few years ago, ascending the upper Mississippi in the Autumn, when its waters were low, I was compelled to travel by land past the region of the Rapids. My road lay through the Half-Breed Tract, a fine section of Iowa, which the unsettled state

of its land-titles had appropriated as a sanctuary for coiners, horse thieves, and other outlaws. I had left my steamer at Keokuk, at the foot of the Lower Fall, to hire a carriage, and to contend for some fragments of a dirty meal with the swarming flies, the only scavengers of the locality. From this place to where the deep water of the river returns, my eye wearied to see everywhere sordid, vagabond and idle settlers; and a country marred, without being improved, by their careless hands.

I was descending the last hillside upon my journey, when a landscape in delightful contrast broke upon my view. Half encircled by a bend of the river, a beautiful city lay glittering in the fresh morning sun; its bright new dwellings, set in cool green gardens, ranging up around a stately dome-shaped hill, which was crowned by a noble marble edifice, whose high tapering spire was radiant with white and gold. The city appeared to cover several miles; and beyond it, in the background, there rolled off a fair country, checkered by the careful lines of fruitful husbandry. The unmistakeable marks of industry, enterprise and educated wealth, everywhere, made the scene one of singular and most striking beauty.

It was a natural impulse to visit this inviting region. I procured a skiff, and rowing across the river, landed at the chief wharf of the city. No one met me there. I looked, and saw no one. I could hear no one move; though the quiet everywhere was such that I heard the flies buzz and the water-ripples break against the shallow of the beach. I walked through the solitary streets. The town lay as in a dream, under some deadening spell of loneliness, from which I almost feared to wake it. For plainly it had not slept long. There was no grass growing up in the paved ways. Rains had not entirely washed away the prints of dusty footsteps.

Yet I went about unchecked. I went into empty workshops, ropewalks and smithies. The spinner's wheel was idle; the carpenter had gone from his work-bench and shavings, his unfinished sash and casing. Fresh bark was in the tanner's vat, and the fresh-chopped lightwood stood piled against the baker's oven. The blacksmith's shop was cold; but his coal heap and ladling pool and crooked water horn were all there, as if he had just gone off for a holiday. No work people anywhere looked to know my errand. If I went into the gardens, clinking the wicket-latch loudly after me, to pull the marygolds, heartsease and lady-slippers, and draw a drink with the water sodden well-bucket and its noisy chain; or, knocking off with my stick the tall, heavy-headed dahlias and sunflowers, hunted over the beds for cucumbers and love-apples—no one called out to me from any opened window, or dog sprang forward to bark an alarm. I could have supposed the people hidden in the houses, but the doors were unfastened; and when at last I timidly entered them, I found dead ashes white upon the hearths, and had to tread a tiptoe, as if

walking down the aisle of a country church, to avoid rousing irreverent echoes from the naked floors.

On the outskirts of the town was the city graveyard. But there was no record of plague there, nor did it in any wise differ much from other Protestant American cemeteries. Some of the mounds were not long sodded; some of the stones were newly set, their dates recent, and their black inscriptions glossy in the mason's hardly dried lettering ink. Beyond the graveyard, out in the fields, I saw, in one spot hard-by where the fruited boughs of a young orchard had been roughly torn down, the still smouldering embers of a barbecue fire, that had been constructed of rails from the fencing round it. It was the latest sign of life there. Fields upon fields of heavy-headed yellow grain lay rotting ungathered upon the ground. No one was at hand to take in their rich harvest. As far as the eye could reach, they stretched away—they, sleeping too in the hazy air of Autumn.

Only two portions of the city seemed to suggest the import of this mysterious solitude. On the southern suburb, the houses looking out upon the country, showed, by their splintered woodwork and walls battered to the foundation, that they had lately been the mark of a destructive cannonade. And in and around the splendid Temple, which had been the chief object of my admiration, armed men were barracked, surrounded by their stacks of musketry and pieces of heavy ordnance. These challenged me to render an account of myself, and why I had the temerity to cross the water without a written permit from a leader of their band.

Though these men were generally more or less under the influence of ardent spirits; after I had explained myself as a passing stranger, they seemed anxious to gain my good opinion. They told me the story of the Dead City: that it had been a notable manufacturing and commercial mart, sheltering over 20,000 persons; that they had waged war with its inhabitants for several years, and had been finally successful only a few days before my visit, in an action fought in front of the ruined suburb; after which, they had driven them forth at the point of the sword. The defense, they said, had been obstinate, but gave way on the third day's bombardment. They boasted greatly of their prowess, especially in this battle, as they called it; but I discovered they were not of one mind as to certain of the exploits that had distinguished it; one of which, as I remember, was, that they had slain a father and his son, a boy of fifteen, not long residents of the fated city, whom they admitted to have borne a character without reproach.

They also conducted me inside the massive sculptored walls of the curious Temple, in which they said the banished inhabitants were accustomed to celebrate the mystic rites of an unhallowed worship. They particularly pointed out to me certain features of the building, which, having been the peculiar objects of a former superstitious regard, they had as matter of duty sedulously de-

filed and defaced. The reputed sites of certain shrines they had thus particularly noticed, and various sheltered chambers, in one of which was a deep well, constructed, they believed, with a dreadful design. Beside these, they led me to see a large and deep chiseled marble vase or basin, supported upon twelve oxen, also of marble, and of the size of life, of which they told some romantic stories. They said the deluded persons, most of whom were immigrants from a great distance, believed their Deity countenanced their reception here of a baptism of regeneration, as proxies for whomsoever they held in warm affection in the countries from which they had come; that here parents "went into the water" for their lost children, children for their parents, widows for their spouses, and young persons for their lovers; that thus the Great Vase came to be for them associated with all dear and distant memories, and was therefore the object, of all others in the building, to which they attached the greatest degree of idolatrous affection. On this account, the victors had so diligently desecrated it as to render the apartment in which it was contained too noisome to abide in.

They permitted me also to ascend into the steeple, to see where it had been lightning-struck on the Sabbath before; and to look out, East and South, on wasted farms like those I had seen near the City, extending till they were lost in the distance. Here, in the face of the pure day, close to the scar of the Divine wrath left by the thunderbolt, were fragments of food, cruises of liquor and broken drinking vessels, with a bass drum and a steam-boat signal bell, of which I afterwards learned the use with pain.

It was after nightfall, when I was ready to cross the river on my return. The wind had freshened since the sunset; and the water beating roughly into my little boat, I headed higher up the stream than the point I had left in the morning, and landed where a faint glimmering light invited me to steer.

Here, among the dock and rushes, sheltered only by the darkness, without roof between them and the sky, I came upon a crowd of several hundred human creatures, whom my movements roused from uneasy slumber upon the ground.

Passing these on my way to the light, I found it came from a tallow candle in a paper funnel-shade, such as is used by street vendors of apples and pea-nuts, and which, flaring and guttering away in the bleak air off the water, shone flickeringly on the emaciated features of a man in the last stage of a bilious remittent fever. They had done their best for him. Over his head was something like a tent, made of a sheet or two, and he rested on a but partially ripped open old straw mattress, with a hair sofa cushion under his head for a pillow. His gaping jaw and glazing eye told how short a time he would monopolize these luxuries; though a seemingly bewildered and excited person, who might have been his wife, seemed to find hope in occasionally forcing him to swallow awkwardly measured sips of the tepid river water

from a burned and battered, bitter-smelling tin coffee-pot. Those who knew better had furnished the apothecary he needed—a toothless old bald-head, whose manner had the repulsive dullness of a man familiar with death scenes. He, so long as I remained, mumbled in his patient's ear a monotonous and melancholy prayer, between the pauses of which I heard the hiccup and sobbing of two little girls, who were sitting up on a piece of drift wood outside.

Dreadful, indeed, was the suffering of those forsaken beings. Cowed and cramped by cold and sunburn, alternating as each weary day and night dragged on, they were, almost all of them, the crippler victims of disease. They were there because they had no homes, nor hospital nor poor-house nor friends to offer them any. They could not satisfy the feeble cravings of their sick; they had not bread to quiet the fractious hunger cries of their children. Mothers and babes, daughters and grandparents, all of them alike, were bivouacked in tatters, wanting even covering to comfort those whom the sick shiver of fever was searching to the marrow.

These were Mormons, famishing, in Lee county, Iowa, in the fourth week of the month of September, in the year of our Lord 1846. The City—it was Nauvoo, Illinois. The Mormons were the owners of that city, and the smiling country round. And those who had stopped their ploughs, who had silenced their hammers, their axes, their shuttles and their workshop wheels; those who had put out their fires, who had eaten their food, spoiled their orchards, and trampled under foot their thousands of acres of unharvested bread; these were the keepers of their dwellings, the carousers in their Temple—whose drunken riot insulted the ears of their dying.

I think it was as I turned from the wretched nightwatch of which I have spoken, that I first listened to the sounds of revel of a party of the guard within the city. Above the distant hum of the voices of many, occasionally rose distinct the loud oath-tainted exclamation, and the falsely intonated scrap of vulgar song;—but lest this requiem should go unheeded, every now and then, when their boisterous orgies strove to attain a sort of ecstatic climax, a cruel spirit of insulting frolic carried some of them up into the high belfry of the Temple steeple, and there, with the wicked childishness of inebriates, they whooped, and shrieked, and beat the drum that I had seen, and rang in charivarie unison their loud-tongued steam-boat bell.

They were, all told, not more than six hundred and forty persons who were thus lying on the river flats. But the Mormons in Nauvoo and its dependencies had been numbered the year before at over twenty thousand. Where were they? They had last been seen, carrying in mournful trains their sick and wounded, halt and blind, to disappear behind the western horizon, pursuing the phantom of another home. Hardly anything else was known of them:

and people asked with curiosity, What had been their fate—what their fortunes?

I purpose making these questions the subject of my lecture. Since the expulsion of the Mormons, to the present date, I have been intimately conversant with the details of their history. But I shall invite your attention most particularly to an account of what happened to them during their first year in the Wilderness; because at this time more than any other, being lost to public view, they were the subjects of fable and misconception. Happily, it was during this period I myself moved with them; and earned, at dear price, as some among you are aware, my right to speak with authority of them and their character, their trials, achievements and intentions.

The party encountered by me at the river shore were the last of the Mormons that left the city. They had all of them engaged the year before, that they would vacate their homes, and seek some other place of refuge. It had been the condition of a truce between them and their assailants; and as an earnest of their good faith, the chief elders and some others of obnoxious standing, with their families, were to set out for the West in the spring of 1846. It had been stipulated in return, that the rest of the Mormons might remain behind in the peaceful enjoyment of their Illinois abode, until their leaders, with their exploring party, could with all diligence select for them a new place of settlement beyond the Rocky Mountains, in California, or elsewhere, and until they had opportunity to dispose to the best advantage of the property which they were then to leave.

Some renewed symptoms of hostile feeling had, however, determined the pioneer party to begin their work before the spring. It was, of course, anticipated that this would be a perilous service; but it was regarded as a matter of self-denying duty. The ardor and emulation of many, particularly the devout and the young, were stimulated by the difficulties it involved; and the ranks of the party were therefore filled up with volunteers from among the most effective and responsible members of the sect. They began their march in midwinter; and by the beginning of February, nearly all of them were on the road, many of their wagons having crossed the Mississippi on the ice.

Under the most favoring circumstances, an expedition of this sort, undertaken at such a season of the year, could scarcely fail to be disastrous.* But the pioneer company had to set out in haste, and were very imperfectly supplied with necessaries. The cold was intense. They moved in the teeth of keen-edged northwest winds, such as sweep down the Iowa peninsula from the ice-bound regions of the timber-shaded Slave Lake and Lake of the Woods: on the Bald Prairie there, nothing above the dead grass breaks

*Nine children were born the first night the women camped out.—*Sugar Creek*, Feb. 5.

their free course over the hard rolled hills. Even along the scattered water courses, where they broke the thick ice to give their cattle drink, the annual autumn fires had left little wood of value. The party, therefore, often wanted for good camp fires, the first luxury of all travelers; but to men insufficiently furnished with tents and other appliances of shelter, almost an essential to life. After days of fatigue, their nights were often passed in restless efforts to save themselves from freezing. Their stock of food also proved inadequate; and as their systems became impoverished, their suffering from cold increased.

Sickened with catarrhal affections, manacled by the fetters of dreadfully acute rheumatisms, some contrived for a while to get over the shortening day's march, and drag along some others. But the sign of an impaired circulation soon began to show itself in the liability of all to be dreadfully frost-bitten. The hardiest and strongest became helplessly crippled. About the same time, the strength of their beasts of draught began to fail. The small supply of provender they could carry with them had given out. The winter-bleached prairie straw proved devoid of nourishment; and they could only keep them from starving by seeking for the browse, as it is called, or green bark and tender buds and branches, of the cotton-wood and other stunted growths of the hollows.

To return to Nauvoo was apparently the only escape; but this would have been to give occasion for fresh mistrust, and so to bring new trouble to those they had left there behind them. They resolved at least to hold their ground, and to advance as they might, were it only by limping through the deep snows a few slow miles a day. They found a sort of comfort in comparing themselves to the exiles of Siberia,* and sought cheerfulness in earnest praying for the spring,—longed for as morning by the tossing sick.

The spring came at last. It overtook them in the Sac and Fox country, still on the naked prairie, not yet half way over the trail they were following between the Mississippi and Missouri rivers. But it brought its own share of troubles with it. The months with which it opened proved nearly as trying as the worst of winter.

The snow and sleet and rain, which fell as it appeared to them without intermission, made the road over the rich prairie soil as impassable as one vast bog of heavy black mud. Sometimes they would fasten the horses and oxen of four or five wagons to one, and attempt to get ahead in this way, taking turns; but at the close of a day of hard toil for themselves and their cattle, they would find themselves a quarter or half a mile from the place they left in the morning. The heavy rains raised all the water-courses: the most trifling streams were impassable. Wood fit for bridging

One of the company having a copy of Mme. Cottin's Elizabeth, it was so sought after that some read it from the wagons, from moonlight. They were materially sustained, too, by the practice of psalmody, "keeping up the Songs of Zion, and passing along doxologies from front to rear, when the breath froze on their eyelashes."

was often not to be had, and in such cases the only resource was to halt for the freshets to subside—a matter in the case of the headwaters of the Charitan, for instance, of over three weeks' delay.

These were dreary waitings upon Providence. The most spirited and sturdy murmured most at their forced inactivity. And even the women, whose heroic spirits had been proof against the lowest thermometric fall, confessed their tempers fluctuated with the ceaseless variations of the barometer. They complained, too, that the health of their children suffered more. It was the fact, that the open winds of March and April brought with them more mortal sickness than the sharpest freezing weather.

The frequent burials made the hardiest sicken. On the soldier's march, it is matter of discipline, that after the rattle of musketry over his comrade's grave, he shall tramp it to the music of some careless tune in a lively quick-step. But, in the Mormon camp, the companion who lay ill and gave up the ghost within view of all, all saw as he lay stretched a corpse, and all attended to his last resting-place. It was a sorrow then, too, of itself to simple-hearted people, the deficient pomps of their imperfect style of funeral. The general hopefulness of human,—including Mormon—nature, was well illustrated by the fact, that the most provident were found unfurnished with undertaker's articles ; so that bereaved affection was driven to the most melancholy makeshifts.

The best expedient generally was to cut down a log of some eight or nine feet long, and slitting it longitudinally, strip off its dark bark in two half cylinders. These, placed around the body of the deceased, and bound firmly together with withes made of the alburnum, formed a rough sort of tubular coffin, which surviving relatives and friends, with a little show of black crape, could follow with its enclosure to the hole, or bit of ditch, dug to receive it in the wet ground of the prairie. They grieved to lower it down so poorly clad, and in such an unheeded grave. It was hard—was it right?—thus hurriedly to plunge it in one of the undistinguishable waves of the great land sea, and leave it behind them there, under the cold north rain, abandoned, to be forgotten? They had no tombstones, nor could they find rock to pile the monumental cairn. So, when they had filled up the grave, and over it prayed a *Miserere* prayer, and tried to sing a hopeful psalm, their last office was to seek out landmarks, or call in the surveyor to help them determine the bearings of valley bends, heads, headlands, or forks and angles of constant streams, by which its position should in the future be remembered and recognized. The name of the beloved person, his age, the date of his death, and these marks were all registered with care. His party was then ready to move on. Such graves mark all the line of the first years of Mormon travel—dispiriting milestones to failing stragglers in the rear.

It is an error to estimate largely the number of Mormons dead of starvation, strictly speaking. Want developed disease, and made

them sink under fatigue, and maladies that would otherwise have proved trifling. But only those died of it outright, who fell in out-of-the-way places that the hand of brotherhood could not reach. Among the rest no such thing as plenty was known, while any went an hungered. If but a part of a group was supplied with provision, the only result was that the whole went on the half or quarter ration, according to the sufficiency that there was among them: and this so ungrudgingly and contentedly, that till some crisis of trial to their strength, they were themselves unaware that their health was sinking, and their vital force impaired.

Hale young men gave up their own provided food and shelter to the old and helpless, and walked their way back to parts of the frontier states, chiefly Missouri and Iowa, where they were not recognized, and hired themselves out for wages, to purchase more. Others were sent there, to exchange for meal and flour, or wheat and corn, the table and bed furniture, and other last resources of personal property which a few had still retained.

In a kindred spirit of fraternal forecast, others laid out great farms in the wilds, and planted in them the grain saved for their bread; that there might be harvests for those who should follow them. Two of these, in the Sac and Fox country and beyond it, Garden Grove and Mount Pisgah, included within their fences about two miles of land a-piece, carefully planted in grain, with a hamlet of comfortable log cabins in the neighborhood of each.

Through all this the pioneers found redeeming comfort in the thought, that their own suffering was the price of immunity to their friends at home. But the arrival of spring proved this a delusion. Before the warm weather had made the earth dry enough for easy travel, messengers came in from Nauvoo to overtake the party with fear-exaggerated tales of outrage, and to urge the chief men to hurry back to the city that they might give counsel and assistance there. The enemy had only waited till the emigrants were supposed to be gone on their road too far to return to interfere with them, and then, renewed their aggressions.

The Mormons outside Nauvoo were indeed hard pressed; but inside the city they maintained themselves very well for two or three months longer.

Strange to say, the chief part of this respite was devoted to completing the structure of their quaintly devised but beautiful Temple. Since the dispersion of Jewry, probably, history affords us no parallel to the attachment of the Mormons for this edifice. Every architectural element, every most fantastic emblem it embodied, was associated, for them, with some cherished feature of their religion. Its erection had been enjoined upon them as a most sacred duty: they were proud of the honor it conferred upon their city, when it grew up in its splendor to become the chief object of the admiration of strangers upon the Upper Mississippi. Besides, they had built it as a labor of love: they could count up to half a million the value of their tithings and free-will offerings

laid upon it. Hardly a Mormon woman had not given up to it some trinket or pin-money: the poorest Mormon man had at least served the tenth part of his year on its walls; and the coarsest artisan could turn to it with something of the ennobling attachment of an artist for his fair creation. Therefore, though their enemies drove on them ruthlessly, they succeeded in parrying the last sword-thrust, till they had completed even the gilding of the angel and trumpet on the summit of its lofty spire. As a closing work, they placed on the entablature of the front, like a baptismal mark on the forehead:

THE HOUSE OF THE LORD:

BUILT BY THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.
HOLINESS TO THE LORD.

Then, at high noon, under the bright sunshine of May, the next only after its completion, they consecrated it to divine service. There was a carefully studied ceremonial for the occasion. It was said the high elders of the sect traveled furtively from the camp of Israel in the wilderness; and throwing off ingenious disguises, appeared in their own robes of holy office, to give it splendor.

For that one day the Temple stood resplendent in all its typical glories of sun, moon and stars, and other abounding figured and lettered signs, hieroglyphics and symbols: but that day only. The sacred rites of consecration ended, the work of removing the sacrosancta proceeded with the rapidity of magic. It went on through the night; and when the morning of the next day dawned, all the ornaments and furniture, everything could provoke a sneer, had been carried off; and except some fixtures that would not bear removal, the building was dismantled to the bare walls.

It was this day saw the departure of the last elders, and the largest band that moved in one company together. The people of Iowa have told me, that from morning to night they passed westward like an endless procession. They did not seem greatly out of heart, they said; but, at the top of every hill before they disappeared, like banished Moors, on their abandoned homes, and the far-seen Temple and its glittering spire.

After this consecration, which was construed to indicate an insincerity on the part of the Mormons as to their stipulated departure, or at least a hope of return, their foes sat upon them with renewed bitterness. As many fled as were at all prepared; but by the very fact of their so decreasing the already diminished forces of the city's defenders, they encouraged the enemy to greater boldness. It soon became apparent that nothing short of an immediate emigration could save the remnant.

From this time onward the energies of those already on the road were engrossed by the duty of providing for the fugitives who came crowding in after them. At a last general meeting of the sect in Nauvoo, there had been passed an unanimous resolve

that they would sustain one another, whatever their circumstances, upon the march; and this, though made in view of no such appalling exigency, they now with one accord set themselves together to carry out.

Here begins the touching period of Mormon history; on which but that it is for me a hackneyed subject, I should be glad to dwell, were it only for the proof it has afforded of the strictly material value to communities of an active common faith, and its happy illustrations of the power of the spirit of Christian fraternity to relieve the deepest of human suffering. I may assume that it has already fully claimed the public sympathy.

Delayed thus by their own wants, and by their exertions to provide for the wants of others, it was not till the month of June that the advance of the emigrant companies arrived at the Missouri.

This body I remember I had to join there, ascending the river for the purpose from Fort Leavenworth, which was at that time our frontier post. The fort was the interesting rendezvous of the army of the West, and the head-quarters of its gallant chief, Stephen F. Kearney, whose quest and friend I account it my honor to have been. Many as were the reports daily received at the garrison from all portions of the Indian territory, it was a significant fact, how little authentic intelligence was to be obtained concerning the Mormons. Even the region in which they were to be sought after, was a question not attempted to be designated with accuracy, except by what are very well called in the West—Mormon stories; none of which bore any sifting. One of these averred, that a party of Mormons in spangled crimson robes of office, headed by one in black velvet and silver, had been teaching a Jewish pow-wow to the medicine men of the Sauks and Foxes. Another averred that they were going about in buffalo robe short frocks, imitative of the costume of Saint John, preaching baptism and the instance of the kingdom of heaven among the Ioways. To believe one report, ammunition and whiskey had been received by Indian braves at the hands of an elder with a flowing white beard, who spoke Indian, he alleged, because he had the gift of tongues:—this, as far north as the country of the Yanketon Sioux. According to another yet, which professed to be derived officially from at least one Indian sub-agent, the Mormons had distributed the scarlet uniforms of H. B. M.'s servants among the Pottawatamies, and had carried into their country twelve pieces of brass cannon, which were counted by a traveler as they were rafted across the East Fork of Grand River, one of the northern tributaries of the Missouri. The narrators of these pleasant stories were at variance as to the position of the Mormons, by a couple of hundred leagues; but they harmonized in the warning, that to seek certain of the leading camps would be to meet the treatment of a spy.

Almost at the outset of my journey from Fort Leavenworth,

while yet upon the edge of the Indian border, I had the good fortune to fall in with a couple of thin-necked sallow persons, in patchwork pantaloons, conducting northward wagon-loads of Indian corn, with they had obtained, according to their own account, in barter from a squatter from some silver spoons and a feather bed. Their character was disclosed by their eager request of a bite from my wallet; in default of which, after a somewhat superfluous scriptural grace, they made an imperfect lunch before me off the softer of their corn ears, eating the grains as horses do, from the cob. I took their advice to follow up the Missouri; somewhat not far from which, in the Pottawatamie country, they were sure I would encounter one of their advancing companies.

I had bad weather on the road. Excessive heats, varied only by repeated drenching thunder squalls, knocked up my horse, my only traveling companion; and otherwise added to the ordinary hardships of a kind of life to which I was as yet little accustomed. I suffered a sense of discomfort, therefore, amounting to physical nostalgia, and was, in fact, wearied to death of the staring silence of the prairie, before I came upon the object of my search.

They were collected a little distance above the Pottawatamie Agency. The hills of the "High Prairie" crowding in upon the river at this point, and overhanging it, appear of an unusual and commanding elevation. They are called the Council Bluffs; a name given them with another meaning, but well illustrated by the picturesque Congress of their high and mighty summits. To the south of them, a rich alluvial flat of considerable width follows down the Missouri, some eight miles, to where it is lost from view at a turn, which forms the site of the Indian town of Point aux Poules. Across the river from this spot the hills recur again, but are skirted at their base by as much low ground as suffices for a landing.

This landing, and the large flat or bottom on the east side of the river, were crowded with covered carts and wagons; and each one of the Council Bluff hills opposite was crowned with its own great camp, gay with bright white canvas, and alive with the busy stir of swarming occupants. In the clear blue morning air, the smoke streamed up from more than a thousand cooking fires. Countless roads and bypaths checkered all manner of geometric figures on the hillside. Herd boys were dozing upon the slopes; sheep and horses, cows, and oxen, were feeding around them, and other herds in the luxuriant meadow of the then swollen river. From a single point I counted four thousand head of cattle in view at one time. As I approached the camps, it seemed to me the children there were to prove still more numerous. Along a little creek I had to cross were women in greater force than blanchisseuses upon the Seine, washing and rinsing all manner of white muslins, red flannels and particlored calicoes, and hanging them

to bleach upon a greater area of grass and bushes than we can display in all our Washington Square.

Hastening by these, I saluted a group of noisy boys, whose purely vernacular cries had for me an invincible home-savoring attraction. It was one of them, a bright faced lad, who, hurrying on his jacket and trowsers, fresh from bathing in the creek, first assured me I was at my right destination. He was a mere child; but he told me of his own accord where I had best go seek my welcome, and took my horse's bridle to help me pass a morass, the bridge over which he alleged to be unsafe.

There was something joyous for me in my free rambles about this vast body of pilgrims. I could range the wild country wherever I listed, under safeguard of their moving host. Not only in the main camps was all stir and life, but in every direction, it seemed to me, I could follow "Mormon Roads," and find them beaten hard and even dusty by the tread and wear of the cattle and vehicles of emigrants laboring over them. By day, I would overtake and pass, one after another, what amounted to an army train of them; and at night, if I encamped at the places where the timber and running water were found together, I was almost sure to be within call of some camp or other, or at least within sight of its watch-fires. Wherever I was compelled to tarry, I was certain to find shelter and hospitality, scant, indeed, but never stinted, and always honest and kind. After a recent unavoidable association with the border inhabitants of Western Missouri and Iowa, the vile scum which our own society, to apply the words of an admirable gentleman and eminent divine, "like the great ocean washes upon its frontier shores," I can scarcely describe the gratification I felt in associating again with persons who were almost all of Eastern American origin,—persons of refined and cleanly habits and decent language,—and in observing their peculiar and interesting mode of life:—while every day seemed to bring with its own especial incident, fruitful in the illustration of habits and character.

(TO BE CONTINUED.)

Speaking of the ancient Irish, O'Donovan in the Miscellany of the Celtic Society, says: "Those of the lowest rank among a great tribe traced and retained the whole line of their descent with the same care which in other nations was peculiar to the rich and great; for, it was from his own genealogy each man of the tribe, poor as well as rich, held the charter of his civil state, his right of property in the cantred in which he was born, the soil of which was occupied by one family or clan, and in which no one lawfully possessed any portion of the soil if he was not of the same race as the chief."

THE BEEHIVE COINAGE OF DESERET.

BY MARIA YOUNG DOUGALL. 

The thousands of tourists who visit our Temple block marvel when told that the Tabernacle with its great organ was built by a pioneer people under conditions so primitive that thongs of raw-hide were used instead of steel, and wooden pins took the place of nails. No less wonderful is the history of coinage in the early days. As the Pine-tree shillings are justly famed in the annals of New England, so the Bee-hive eagles of Deseret should long be remembered by those who revere the memory of the pioneers.

The need of a circulation medium, says Bancroft, in his history of Utah, beginning on page 90, had been felt ever since the valley had been settled. "Owing to the absence of small change," he quotes from the "History of Brigham Young," "the tax collector was instructed to give duebills for sums less than one dollar, and redeem them when presented in sufficient amount."

Their currency consisted of blankets, grains and seeds. Even after gold dust was brought in by the miners, great inconvenience was experienced in its use, and many refused to take it on account of the waste in weighing. To meet this emergency bank bills for one dollar were issued January 1, 1849, signed by Brigham Young, Heber C. Kimball and Thomas Bullock, clerk. In September, 1848, President Young brought \$84 in small change into the valley, which had been distributed but was no longer in circulation.

On the 6th of January resolutions were passed by the council that "the Kirtland bank bills be put into circulation for the accommodation of the people," thus fulfilling the prophecy of Joseph Smith that the Kirtland notes would one day be as good as gold.

The first printing was in connection with the manufacture of paper money. "Fifty-cent and one dollar currency was issued," writes President Young in 1849. "On the 22nd of January type was set for fifty-cent bills, the first type-setting in the city."

Previous to the issue of this currency an attempt was made by John Kay to coin gold dust, but the crucibles broke in the attempt. The statement that John Kay coined \$2.50, \$5.00 and \$20.00 pieces is made in Nebeker's "Early Justice."

The Juvenile Instructor, Vol. IX, p. 39, gives a description of the coins: a bee-hive and spread eagle are on one side, together with the inscription "Deseret Assay Office—Pure Gold;" and at the base "5 D." On the reverse side is a lion surrounded by "Holiness to the Lord" in characters known as the Deseret alphabet.

The Contributor, Vol. II, page 209, states that in the years 1849-50 the above-mentioned coins and also \$10.00 pieces were struck off.

The gold dust was sufficient in quantity for all ordinary purposes. In the exchange the brethren deposited gold dust with the

Presidency, who issued bills, or a paper currency, and the Kirtland Safety Fund re-signed it on a par with gold.

Another paper currency, we are told in "Taylor's Reminiscences," was issued some years later by a company in Salt Lake City known as the Deseret Currency Association. This was merely a temporary convenience, the capital of the company being in cattle.

Currency in either gold or paper was afterward designated as Valley Tan, a name synonymous with home-made or of Utah manufacture.

Whitney's History of Utah contains the following: "In the latter part of the year 1849 gold pieces of \$2.50, \$5.00, \$10.00 and \$20.00 denominations were coined in a mint temporarily established. These coins were improvised purely for local use and bore no resemblance to the government coins. They were of unalloyed, virgin gold, and as fast as they were superseded by legal money, they were disposed of as bullion for the federal mint."

The veteran jeweler, J. M. Barlow, contributes this: "The first dies for \$2.50, \$5.00 and \$20.00 pieces were made by John Kay, and a blacksmith, but were very crude. At the request of Governor Young I had a set of dies for \$5 pieces made in my office by Dougall Brown, and for a number of years, until Governor Cumming ordered its discontinuance, I refined the gold and converted it into money."

Another name connected with the early coinage is that of Robert Campbell who "engraved the stamps of the coin."

An interesting item is found in President Young's history: "I offered the gold dust back to the people, but they did not want it. Thos. L. Smith, a mountaineer, wrote me from Bear River Valley, offering to sell me \$200 or \$300 in small coin and take our currency for the same. Then he would trade his skins, furs, robes, etc., with us."

Concerning the Deseret mint, Alfred B. Lambson is authority for this: When the Deseret mint was built, Alfred B. Lambson forged all the dies and punches, in fact, all that pertained to the mint, with the exception of the drop hammer, which was forged by Martin H. Peck. John Kay cut the dies and coined the money, William Clayton and Thomas Bullock being associated with him in this work as accountant and weigher. As an expedient before this Dr. Richards weighed the gold dust brought from California into small packages, representing from \$1.00 to \$20.00, which passed current for money.

The following letter from an old veteran gives something additional:

SPRINGVILLE, UTAH, Aug. 23, 1909.

To His Excellency, Wm. Spry, Governor of Utah,

DEAR SIR: I am an old man in my ninetieth year. I came to Utah in the fall of 1852.

I made the silver baskets, formerly used in the sacramental ser-

vice in the Salt Lake Tabernacle, in the shop where John Kay coined the gold pieces known as the Mormon money.

ABRAM NOE.

The editor of the Provo Despatch, in 1893, writes of a gold \$5.00 piece shown him by Benjamin Bachman, which had been issued from the Deseret mint in 1849. "It is of pure gold, devoid of alloy. The gold was brought from California. Mr. John Kay had a small mint, and while this piece contained fully \$5 worth of gold, yet not being of legal coinage, it was sold at a discount. Similar coins were very current in Utah in those days.

"On the face is a rough representation of the bee-hive, the emblem of the territory, and beneath is the 'All-seeing Eye.' Around the margin is the legend, 'Holiness to the Lord.' On the reversed side are clasped hands and the figures 1849, together with the marginal inscription, G. S. L. C. P. G., which stand for Great Salt Lake City—Pure Gold,—and the value, five dollars.

"The coin brings back to early settlers of Utah memories of the stirring times of

'The days of old,
The days of gold,
The days of '49.'

This letter from Annie Kay Hardy, a daughter of the man who did this early coinage, contains something of her father's life which should be recorded:

SALT LAKE CITY, July 29, 1910.

Mrs. Maria Y. Dougall,

DEAR SISTER: In compliance with your request, I take pleasure in furnishing data pertaining to the early coining in Utah.

My father, John Mobourn Kay, arrived in Salt Lake Valley on the 20th of September, 1848. He had mastered the trade of pattern making, and moulding in iron and brass, in his native city, Bury, Lancashire, England.

Quoting this correct statement from Whitney's History of Utah, Fourth Vol., page 452, "His trade of pattern making in iron and brass came into play at once and in the winter of 1848-9 he made, by request of President Young, the paraphernalia of the mint, which he was instructed to operate. The steel for the dies was furnished by Joseph L. Heywood, first Territorial U. S. Marshal of Utah. Says Mr. Heywood: "In 1850 I presented some of the Utah coins at the United States mint in Philadelphia, where the mechanical work of John M. Kay was highly praised."

Alfred B. Lambson assisted in the blacksmithing part of making the tools and dies.

Archie N. Hill, in a written statement, which is in my possession, says: "I know that John Kay coined the first money (in

Utah) and continued to coin it for some years, for I often assisted him in that work in the old Deseret mint."

John M. Kay made dies for coins of the following values: The Two and a Half piece, the Five Dollar piece, Ten Dollar piece and Twenty Dollar piece. These coins were made in 1849-50, and at intervals until 1860, when father left on a mission to England, dying on his return after four years' service.

The early coins were of pure gold and were made merely for local convenience to save weighing the gold dust.

I understand the \$20 piece (or double eagle) was the first coined in the United States, Congress having authorized the coinage of the double eagle \$20 piece on March 3, 1849, but none were turned out till the next year, 1850.

The older daughters of the Kay family remembered and told about the bars of pure gold, from which the coins were struck, being brought from the old Deseret mint building, near the former *Deseret News* corner to their home on South Temple and Fourth East streets, for safety, and with these bars of gold they amused themselves evenings building little log cabins. Fourth East seemed far out then.

Ellen P. Kay, who was married to John Moburn Kay on the 19th of June, 1850, said that she frequently watched Mr. Kay coining the money prior to their marriage. She was the first person to fold the tiny sheets of the *Deseret News* for her adopted father, the editor, Dr. Willard Richards. Her service for the *News* and her loving interest in the man who was coining the money caused her to distinctly remember the conditions around the mint. She knew that he made the dies and coined the money and told of it dozens of times in our presence.

George Romney, Sr., says: "I know that John M. Kay was the man who did the early coining."

Yours with love,

ANNIE KAY HARDY.

All of the dies used are now in possession of Dr. James E. Talmage, Curator of the Deseret Museum, located in the Vermont Building, Salt Lake City. He obtained them from Alfales Young, who received them from President Young's estate.

ITEMS FROM EARLY DAYS.

FROM VOLUME I OF THE DESERET NEWS.

June 15, 1850.—WANTED, at our office: flour, wheat, corn, meal, butter, cheese, tallow, and pork in exchange for the News.

Emigrants began to arrive from the States bound for the gold regions, on the 27th of May, 1850, and have continued to arrive and depart almost daily ever since.

June 22, 1850.—The public works are progressing well, considering the circumstances which surround us. If the brethren would be more prompt with their labor tithing, and the farmers in the country would bring forward their butter, cheese, eggs, vegetables, etc., as fast as they receive, it would be a great blessing to themselves and workmen, and would expedite business.

The walls of the blacksmith shop, on Temple Block, are completed; the store-house on State House Lot, designed for the occupancy of Messrs. Livingston and Kinkead, is ready for the timbers; and the brick are now being laid for the Church store-house and store, east of the Bowery. The floors are being placed in the State House; and the best of slate is now quarrying at Utah for the roof. The aqueduct to the Bath House is nearly completed.

About one thousand people, citizens and strangers, attended the concert last evening; and, so far as we are capable of judging, and have heard, all were not only satisfied, but highly gratified—and will be ready for more at the proper time. The avails of the concert will be appropriated to defraying the expenses of constructing a carriage for the use of the band, while cheering the people. The carriage is rapidly progressing.

We are informed by a gentleman on his way to the "Diggins" that up to the 28th of May there had passed Fort Laramie 6,852 men, 61 women, 38 children, 1,849 wagons, 6,633 horses, 2,268 mules, 1,062 oxen, and 76 cows.

June 29, 1850.—(Advertisement.)

THE GOLDEN PASS OR NEW ROAD THROUGH THE
MOUNTAINS!

Travelers between the States and California are respectfully informed that a new road will be opened on and after the fourth of July between the Weber river and Great Salt Lake Valley—distance about forty miles; avoiding the two great

mountains and most of the canyons, so troublesome on the old route.

The road is somewhat rough and unfinished, but is being made better every day. Several thousand dollars are already expended by the proprietor, who only solicits the patronage of the public at the moderate price of—

50 cents per conveyance drawn by one animal.

75 cents per conveyance drawn by two animals.

10 cents per each additional draught, pack, or saddle animal.

5 cents per head for loose stock.

1 cent per head for sheep.

The foregoing prices will average about one dollar per wagon.

This route lies up the valley of the Weber river some 15 or 18 miles, open, smooth, and grassy; thence, through a dry hollow and over an abrupt range of hills, some 3 miles; thence through well watered, grassy, and beautiful plains and meadows, 3 miles; thence 2 miles up a smooth ascent, through meadows and table lands of pine, fir, and aspen forests to the summit of a mountain; thence 6 miles down a gradual descent of table land to the head of the great canyon; thence through a rough road with grass and fuel abundant, 6 miles to the valley; entering which, thousands of acres of fresh feed cover the table lands at the foot of the hills and the mountains; where teams can recruit, while all the principal flouring mills are in the vicinity.

If a road worked by the most persevering industry, as open country, good feed and fuel, beautifully romantic and sublime scenery is any inducement, take the new road, and thus encourage public improvement.

G. S. L. City, June 22, 1850.

P. P. Pratt,
Proprietor.

July 6, 1850.—The Bowery was crowded last Sabbath; many strangers present. The assembly was addressed in the morning by the Rev. G. B. Day of Shermon, St. Joseph county, Michigan, on his way to the mines. We were not present until near the close, but understand he spoke well. Mr. Day is in good health and spirits. Elder P. P. Pratt followed with an interesting lecture. P. M.—The sacrament was administered by the bishops, interspersed with remarks by Elder George A. Smith. Afterwards, President Young made some remarks to those who never heard a testimony from a Latter-day Saint.

The large room in the southeast corner of the State House is converted into an eating house for the accommodation of emi-

grants and laborers on the public works. Butter, cheese, milk, radishes, onions, slaw, etc., are wanted immediately and constantly to supply said table.

A gentleman, seeing the frame of a building near the State House, enquired if the house would be to let, when finished, was politely informed that it was only the frame work of a carriage now building by the Nauvoo Brass Band.

FROM AN EMIGRANT ON HIS WAY TO CALIFORNIA.—It is with the greatest delight and feelings of the most lively gratitude that I pen the few lines I do, hoping that they may soon meet the eyes of my Eastern friends, and in some measure remove the delusion under which so many are living, (I was myself not long since of the same class). Let me state facts and things as I see them here in the Valley of the Salt Lake; I see an oasis (I might say, a Paradise) surrounded by the lofty mountain peaks whose tops are glittering with perpetual frost; and in the midst of a vast sandy plain which shuts them out some 1,000 miles from all civilization. I think I may challenge the world to produce the equal!

Think for a moment: a mere handful of men driven from their native land far into the wilderness, scattered for a long distance around, and in the short space of about two years making the valley for miles and miles around to blossom as the rose; the vast fields of waving grain on every hand, watered, not by the dew of heaven, but by the brooks which flow from their mountain fastnesses which by incredible industry, have been turned into a thousand channels over their valley, making it what it is, a perfect garden. Large and commodious dwellings, where other men would scarcely find material for a cabin, are now thickly scattered over the valley.

The people seem to have taken nature for their guide. From the air they breathe, and the snow-crowned hills, they learn freedom and purity of morals; from all nature and nature's God, they learn to treat all men as equals and friends, doing to others as they would have others do to them; drunkenness and quarrelling, lawyers and prisons, are not known here; all is love and charity; the stranger is not turned away empty. I had the pleasure of attending public worship on the Lord's day (June 30). I say nothing regarding their religious doctrine, as I am of no sect, I will leave it to others to argue; but I must say that I never saw a more orderly, respectable and intelligent audience than the one I here saw. Their house of worship was, I suppose, about sixty by one hundred and twenty feet upon the ground, and it was filled to overflowing. And such an array of beauty for the size of the assembly, I never saw. Intelligence and goodness shone from every face, portraying true beauty in

its most lovely form. May the Lord who has certainly blessed this people, bless them with His choicest blessings for their many acts of kindness to the poor stranger, even those who have been their enemies in former times.

P. S.—Will the editor of the "Gem of the Prairies," Chicago, Ill., please copy the above.

John T. Ames, of Bloomington, Wis.

I say, blessed is the man who is not ashamed of the Lord in the Legislative Council; blessed is the man who is not ashamed of His name in public or private; blessed is the man who does all the good he can; and blessed is the man who keeps the commandments of the Lord.

Brethren, what is the harm in living our religion? in believing all the Christian belief? all that is taught in the Holy Bible—for if I practice the teachings of the Bible it will make me a good man. Had I the opportunity, I would say to senators, to representatives, governors, kings, emperors, and all the potentates of the earth, Turn unto the Lord, your God, be baptized for the remission of your sins, or you will assuredly be damned.

Friends, help us to gather our harvest, and then you can have grain or flour to help you on your journey; be kind to each other, and take a good feeling with you, and be kind and familiar to each other; and, brethren, if a man is without bread, and you have only one meal of food, divide with the stranger, and don't let him go hungry away.—From a discourse by Brigham Young delivered in the Bowery, June 30, 1850.

BOOK NOTICES.

Barber Genealogy. Section I. Descendants of Thomas Barber of Windsor, Conn., 1614-1900. Section II. Descendants of John Barber of Worcester, Mass., 1714-1909. Published by John Barber White, edited by Lillian May Wilson. Haverhill, Mass. The Nicholas Press.

This beautifully printed book is a huge volume of 659 pages with an index of 164 pages. The first section contains over 3,500 names. The second section includes the descendants in the female line as well as the male, and contains besides Barber names many others, among which the most notable are Bullard, Dodge, Houghton, and Smith. The matter in the book is easily available to those interested in this family.

Genealogy of the Descendants of Thomas Gleason of Watertown, Mass., 1607-1909. This volume is also published by John Barber White, and edited by Lillian May Wilson. Price \$7.50. Apply to Mrs. J. B. White, 518 Wisconsin Ave., Madison, Wis.

This large volume, well printed on fine paper, contains the names of more than 5,000 descendants of Thomas Gleason. It includes the large genealogical collections made by the late Daniel A. Gleason of Boston, the late Joseph Meade Gleason of Cincinnati, and Albert H. Gleason of Chicago. The arrangement of the material is simple, and it is well indexed.

George Allen, Ralph Allen. One line of their descendants in New Jersey with some fragments of history, by David Allen Thompson, 13 N. Pearl St., Albany, N. Y.

This volume begins with a brief account of the persecutions of the first Quakers in England and in this country, having special reference to this line of Allens who received much persecution. A letter of the Rev. Cotton Mather is quoted in which he states that the general court had given secret orders to capture William Penn and his "heretics" on their voyage to the Delaware river. Penn is called the "chief scamp." Dr. Mather then suggests: "Much spoil can be made by selling the whole lot to Barbadoes, where slaves fetch good prices in rum and sugar, and we shall not only do the Lord great service by punishing the wicked, but we shall make great good for his minister and people."

The genealogical information which the book contains will be of interest to those who are connected with this branch of the Allen family.

Scoville Family Records, Part I, A Preliminary Brochure Part II, Descendants of Arthur Scoville of Boston, Middletown and Lyme, Conn., by Charles R. Eastman, Cambridge, Mass. 22 and 22 pages.

Part I surveys the field, and treats of the English ancestry and known facts in regard to the first American colonists. Part II gives an outline genealogy of the first few families of Arthur Scoville. We are promised further publications in the future, and Mr. Eastman invites persons having material in their possession which will assist him to send copy of the same to him.

A History of Welcome Garrett and his descendants, from his birth in 1758 down to a recent date embracing genealogical data of the Martin, Puckett, Starbuck, Deatherage and other families; and including some descendants of Benjamin Garrett of West Virginia, Bolton Garrett, Gibson Garrett, and Madsen Garrett, by Samuel B. Garrett, Muncie, Ind. Price \$5.00.

This book contains an Ancestral Diagram and a chapter on the seventeenth century Garretts before it takes up the genealogy of Welcome Garrett, who is number 1 in the list, there being a total of 2,136 names. The illustrations are portraits, and there is an index.

The Gimm Family History and Genealogy. By Mrs. Ralph E. Johnson, of Lincoln, Neb.

This is a brief record of this family, the earliest American ancestor of which appeared in this country in 1847, coming from Thuringen, Germany. It is a booklet of 45 pages, beautifully printed and bound.

The Hufford Family History, 1729-1909. By Franklin Pierce Hoffert, No. 3522 W. Michigan St., Indianapolis, Ind. Price \$2.00, \$2.50, and \$3.00, according to binding.

This book gives a large amount of data regarding the descendants of Christian Huffer, who came from Swartznau, Germany in 1729, and settled in Germantown, Pa. The genealogical arrangement of the book is rather poor, but otherwise it is an interesting and commendable volume. It contains 680 illustrations, an unusual number in a work of this character. Post office addresses of living members of the family are given.

A partial record of the Bancker or Banker families of America, in particular the descendants of Laurens Mattyse Banker, compiled by Howard James Banker.

This book contains more than mere names and dates—it is full of interesting history and character sketching of members of the family. The book can be read with interest, even by one not a genealogist. Among the other families that receive attention in the volume are the Cranckheyt, Boeckhout, Baker, Grant, Verity, Evert, and De Peyster families. Many of the records given are taken from the Dutch Reformed church of Sleepy Hollow, New York. There is a complete index. The book is beautifully printed on fine paper.

A Brief History of the Andrew Putman, Christian Wyandt and Adam Snyder families, of Washington county, Maryland. By E. Clayton Wyand, A. M.

This is a book of 103 pages, beautifully printed and illustrated. Some interesting history is given of the Putman and Wyandt families, who originally came from Germany, the Wyandt genealogy being given in outline. The author tells in the preface of the difficulties he encountered and overcame in gathering the material of the book.

John Alden of Ashfield, Mass., and Chautauqua county, New York; His Alden Ancestors and His Descendants, compiled by Frank Wesley Alden of Delaware, Ohio.

The author of this work gives a brief account of the six ancestors of the John⁷ Alden back to the John Alden of Pilgrim fame who came in the Mayflower in 1620. This history he gets from the published records of the early families. In tracing the genealogy of John⁷ Alden many other families are included, the most prominent being the Cooley, the Putney, the Sharp, the Gardner families. The book is well printed and contains some beautiful illustrations. Blank pages are placed through the book, giving space for additional family history and pictures.

THE GENEALOGICAL SOCIETY'S QUARTERLY MEETING.

The Genealogical Society of Utah held its quarterly meeting in the Assembly Hall, Salt Lake City, on the evening of Oct. 6, 1910. A large and enthusiastic gathering was present, the hall being well filled.

President Anthon H. Lund presided. The music was furnished by the Temple choir, assisted by Elder A. O. Siddoway, Miss Irma Pendleton, and Miss Bird, soloists. The opening prayer was offered by Elder Joseph H. Peery.

President Lund welcomed those gathered. He spoke of the extreme care with which the Hebrews preserved their genealogies, that one given in the New Testament carrying the line of the Savior back in a direct line to Adam—and not ending there; for Luke in his gospel adds: "Adam, which was the Son of God." Thus the ancients knew where their lineage was derived; and they were extremely careful to keep intact their connection with that common origin. "We have much evidence," said the speaker, "in the Scriptures that we cannot be made perfect without our dead, nor can they reach an exalted state without our aid. The world has been engaged for many years in gathering and perfecting annals of their forefathers, the interest on this subject being co-incidental with the revelation given to the Prophet Joseph Smith. It is the paramount duty of this people to take advantage of these opportunities, to gather up their genealogies and to sustain the movement which this society represents. That which we cannot obtain through the ordinary channels will be revealed to us from on high. Then when we have connected our family lines into a perfect chain we shall connect it, as did the ancients, with Adam and God."

Elder Benjamin Goddard was the next speaker. He dwelt upon the mission placed upon his committee, that of securing 10,000 members for the society within one year. He explained at length the operation of one stake, which had, through its representative, secured all the leading members of the quorums, and who were now carrying the proselyting into the homes of the people. He stated that a representative of this society had been appointed in all but four of the stakes, and no doubt those would soon come along. He urged those present to come forward at the close of the meeting and join the ranks, if not already members of the society.

The paper of the evening was written by Dr. John A. Widtsoe, but was read by his brother, Prof. Osborne Widtsoe, as the doctor was in Washington. The title of the paper was "The Course of God is One Eternal Round." The thought of God thus working in a circuitous route would no doubt be received with surprise by some but the progress of humanity follows always in an upward spiral. Illuminating the address with numerous illustrations

of cyclical progress of methods and means in the work of religion, Dr. Widtsoe declared that the life of man began with loving sacrifice, and received its crowning mission in the work of redemption for his dead kindred. The mystic allusion in the Doctrine and Covenants which refers to the time when the sons of Levi will offer an offering in righteousness would be clear and beautiful in the light of the principle of vicarious salvation; for the sons of Levi would offer upon the altar, which the Prophet Joseph Smith declared was the acceptable offering in righteousness—the books containing the records of their dead, who had received vicarious salvation at their hands. Man's endeavor throughout the history of the world has been a constant search for joy. Whatever his work, however diligently he pursues one line of endeavor or another, the purpose is always the same—the circular line of upward progress leading him ever back to the quest for joy. As all other activities in the great and grand plan of the world work by upward evolution, so the course of God is an eternal round of love.

Mrs. Susa Young Gates urged the necessity of seeking first the kingdom of God, and other things could be trusted to follow in due course. The Saints, she said, who put social and civil duties first would find their mistake sooner or later. We should learn to estimate values in life, said the speaker, and if we cannot always contribute liberally of time and means to the work of salvation for the dead as for the living, we should at least keep our hearts filled with the love of the work and the determination to pursue it as soon as opportunity offered.

President John Henry Smith then spoke briefly, declaring that this work was of supreme importance to the Latter-day Saints. He declared that many people in the world are filled with the spirit of searching out their genealogies while they were quite ignorant of the source of that impulse. He related the story of his mother's family line and how quickly the young Harvard graduate lost interest in his work so soon as he had gathered and published the 10,000 names which an unaccountable impulse had forced him to do. President Smith closed by urging those present to carry forward the good work.

President Francis M. Lyman was the last speaker. He feared he should keep the congregation for hours were he to relate to them in detail the incidents connected with the publishing of his four or five immediate lines of ancestry. The Lyman work was urged upon his attention by the late President George A. Smith, who was himself only half Lyman, while President John Henry, his son, was but quarter Lyman. The Lymans have been gathered and published as well as the Masons and other branches of the speaker's family. President Lyman urged the Saints to pay great attention to preserving the present records of their families as well as those of past family lines. Each is important in its time and place. He predicted that the day would come when this so-

ciety would be one of the greatest and most powerful in the Church and it would be considered a great honor to have been a charter member. For, he said, it embraces one of the greatest lines of work belonging to this people. He congratulated those present upon their interest and closed with his blessings to all so engaged.

After the closing hymn, the benediction was pronounced by Elder Joseph F. Smith, Jr. At the close of the meeting about 30 members were added to the society.

MIDDLE NAMES.

Middle names, hard as it is to credit in this generation, were once illegal. The old English law was very definite as to the naming of children, and, according to Coke, "a man cannot have two names of baptism." "It is requisite," this law goes on, "that the purchaser be named by the name of his baptism and his surname, and that special heed be taken to the name of baptism."

Royal personages have always been allowed to have more than one given name, but as late as 1600 it is said there were only four persons in all England who had two given names. In 1620 the *Mayflower* sailed for America, and there was not a man or woman upon it who had a middle name.

Even a century and a half ago double names were very uncommon. The English used to dodge the law at times by ingeniously compounding names. Thus on old parish registers in England there is occasionally seen such combinations as Fannasabilia, which is Fanny and Sybil joined together, and Annameriar, made up of Anna and Maria. Maria is one of the earliest middle names of record for boys; it was given in honor of the Virgin Mary. As much as they dared, beginning along in the eighteenth century, parents evaded the "one name law."

But even as late as a hundred years ago custom was against the middle name. If the names of the signers of the Declaration of Independence be looked over it will be found that only three of them had middle names. The first five Presidents of the United States had only one name each—George Washington, John Adams, Thomas Jefferson, James Madison, James Monroe. Before Grant, eighteenth in the line, there were only three double-named executives—John Quincy Adams, William Henry Harrison, and James Knox Polk.

When middle names got going and became the fashion, the law having dropped into disuse, parents went to work combining names for their offspring enthusiastically. One custom was done away with in England in consequence of this, the plan of naming the eldest son for the estate, particularly when he succeeded to

that estate through his mother. This old idea is still followed to some extent in this country by the mother's maiden name being given to the eldest son. It identifies the boy when he grows to manhood, and so has a positive value. During the time of the Civil War and just after hundreds of parents named sons simply "Lincoln" or "Grant."

Such instances have, however, been uncommon the past fifty years. The middle name has become well-nigh universal. Sometimes the case arises of a man, prominent in public life or literature, leaving off his first name altogether and becoming known by his middle name. Grover Cleveland, whose baptismal name was Stephen Grover Cleveland, has been the most conspicuous example of this.—*Harper's Weekly*.

IRELAND'S SURNAMES.

The impression is general that at least nine out of every ten men in Ireland are named Pat Murphy, and for once there is some real ground for the popular impression, for, if you call every person you meet in Ireland "Murphy," you will be right once in every eight times. If the others are not named Murphy, the chances are two in seventeen that they are Kellys. A strong and growing rival of Murphy and Kelly, however, is Smith. In both England and Scotland, Smith is far in the lead, and in Wales beats Jones by a narrow margin.

The number of typical English names in Ireland is surprising. Messrs. Baker, Cooper, Long, Small, Turner, etc., are frequently encountered, but, despite this invasion and the equally vigorous attack of Welsh Joneses, there are enough left of the Aherns, Riordans, Fagans, and Moynihans to keep alive the traditions of the land.

Any Murphy in Ireland, or out of it, can tell you that "Murphy" is a concession to the poor, ignorant English, who found difficulty in pronouncing, the saints help them! a simple name like Murrrough—the name of the ancient kings of Leinster, of whom Dermot was the last.—*Harper's Weekly*.

McCONKEY.

Dr. C. M. McConkey of Lathrop, Mo., who is preparing a genealogy of the McConkey family, would like to correspond with all McConkeys in Utah. Write to him, giving information of your line.



HYRUM SMITH, PATRIARCH.

THE UTAH GENEALOGICAL AND HISTORICAL MAGAZINE.

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HYRUM SMITH, PATRIARCH.

BY OSBORNE J. P. WIDTSOE, A. M.

Read at a special meeting of the Genealogical Society of Utah, held Feb. 9, 1911, on the one hundred eleventh anniversary of the birth of the martyr-patriarch.

Hyrum Smith, the martyr-patriarch, was the embodiment of the integrity of heart and the humility of soul that should characterize a Latter-day Saint. One hundred eleven years have passed now since his birth, and nearly sixty-seven years since his cruel death. Passing time has lent a wide perspective to the view; the illusions of close vision have been dispelled; critical analysis, even, has been made by both friend and foe. Yet, the character of the martyr remains unimpeached. He is remembered by those who knew him as a perfect "Mormon." He is remembered by those who were in trouble or distress as the inspiration of sympathy, and kindness, and brotherly love. He is remembered even by those who knew only his influence as the type of faithfulness, and devotion, and peacefulness. When President Joseph F. Smith returned to San Bernardino in the winter of 1847 from his mission to the Hawaiian Islands, he found himself in financial distress. Inspired by the thought that friends might be willing to help him, he called upon old Father Lytle, of early Church fame. Father Lytle gave him five dollars. Then said the generous old man, "Joseph, there is a kinsman of yours here. He is well off. He is running for office. If I were you, I would call on him." So Father Lytle escorted the young missionary to his kinsman. It was in the height of a political campaign. Thomas Smith was found with a company of politicians carousing together. He greeted the young man cordially. "Yes; I knew Joseph and your father Hyrum," said he, "but they were of Ephraim while I am of Manasseh; and Manasseh, you know, couldn't swallow all Ephraim could. But I want to tell you," he continued, "that Hyrum was a good deal better man than Joseph was." Whether or

not this judgment be true, it is noteworthy that even one who had forsaken the fold—and who would therefore have little good to say of the shepherd—remembered well that Hyrum Smith was an exemplary man. And nearly sixty years later, when President Joseph F. Smith was visiting historic Church scenes in the eastern states, he received another tribute to the splendid character of his father. There was living in Kirtland at the time a certain Mrs. Turk. She was not a member of the Church, but had come to Kirtland when a child, and remembered Hyrum Smith. She said, "I never knew Joseph very well, but Hyrum I remember distinctly. I have heard him preach often. The Presbyterian minister here, who met Hyrum, said in my hearing—and I am convinced from my own recollection also that his words are true—'Whatever other Mormons may have been, Hyrum was a perfect gentleman.'" And President John Taylor, who was with the prophet and the Patriarch in the hour of death, said also of Hyrum, "If ever there was an exemplary, honest, and virtuous man, an embodiment of all that is noble in the human form, Hyrum Smith was its representative."

Among the many great men, then, produced by the early history of the Church, there was none nobler, nor greater, than the martyr-patriarch, Hyrum Smith. Unfortunately, there is preserved neither diary nor journal of the life of this good man. When Mary Fielding Smith joined the great "Mormon" exodus in 1846, she took with her only such things as could be conveniently carried in a sudden and forced flight. Bedding and the necessities of life were dumped into a flat-boat and rowed across the river. But papers, and books, and furniture were left to those who should take possession of the house. Thirty years later President Joseph F. Smith secured by good fortune his father's book case. But whatever papers or writings were left in the house, that might have helped in the study of the patriarch, were lost forever. However, the life of Hyrum Smith was so closely interwoven with that of the Prophet Joseph, that most of the story of his life may be gleaned from what the prophet has written. For where the Prophet went, Hyrum went also, and where the Prophet stayed, there Hyrum stayed; they were never separated, it is said, more than six months at any time during their lives.

Hyrum Smith, the second patriarch of the Church of Jesus Christ of Latter-day Saints was born in Tunbridge, Orange county, Vermont, on the ninth of February, 1800. He was the second child of Joseph Smith, the first patriarch of the Church, and Lucy Mack Smith. On both sides, the patriarch came of splendid parentage. The Smiths had lived for four generations in the little town of Topsfield, Massachusetts, and had prospered both in worldly goods and in the esteem of their fellow-citizens. Robert Smith, the first of the family to appear in America, had immigrated from England some time near the middle of the seven-

teenth century. And the Smiths, in every generation, had been patriotic citizens in the republic of the new world; many of them had served as volunteers in the Colonial wars, and in the great War of Independence. So, too, the Macks were honored for their loyalty, their faithfulness, and their integrity of purpose; and they, too, had served in the wars of their country. It is small wonder that Hyrum Smith, a lineal descendant of such stock, should be rigidly honest, true, and courageous as a man.

The youth of Hyrum Smith was much like that of his brother Joseph. Both of them worked with their father on the farm; both of them grew strong in the rural sports of the country-side; both of them were cherished by the tender care of their mother, Lucy Mack. It is a pleasing picture to see in the mind the sturdy father trudging off to the farm with these two stalwart sons, while the faithful mother stands in the door and waves her cheery good-bye. The father loved the sons and their mother; she loved them and the father; and they in turn loved with reverence their father and mother and confided in them. "Blessed is my mother," wrote the Prophet many years later, "for her soul is ever filled with benevolence and philanthropy; and notwithstanding her age, yet she shall have strength, and shall be comforted in the midst of her house, and she shall have eternal life. And blessed is my father," he wrote, "for the hand of the Lord will be over him.

* * * * * He shall behold himself as an olive tree, whose branches are bowed down with much fruit; he shall also possess a mansion on high." And this, and more, was felt, and perhaps even expressed, by the dutiful Hyrum.

Like the rest of the family of Joseph Smith, Sr., Hyrum was deeply religious. When western New York was swept by the religious revival of 1820, Hyrum was quickly affected. He needed religion—he was soon led to conviction. Together with his mother and his sister, Sophronia, Hyrum joined the Presbyterians. When, however, his younger brother, Joseph, declared that he had seen God the Father and Jesus Christ, in vision, Hyrum thrilled with the truth of the declaration. He knew almost at once by the spirit of inspiration that his brother Joseph was a favored Prophet of God. And that confidence which he soon reposed in his Prophet-brother, remained unshaken throughout life. It bound them together in later boyhood and youth, and it cemented their love in manhood. Bound naturally to each other by strong ties of affection, they were thrice closely bound by their common faith in the divine truths revealed from on high.

On November second, 1826, Hyrum Smith married Jerusha Barden, at Manchester, New York. The independence of life that followed naturally upon this important act, did not, however, sever the close association of Hyrum and his divinely inspired brother. In common with the rest of the family, Hyrum endured the calumny and the persecution that followed Joseph's avowal

that he had seen a vision. But no amount of mental or physical distress, nor any degree of bitter malignancy, ever turned Hyrum from his sacred trust. He rendered Joseph every possible encouragement and assistance. When the translation of the Book of Mormon was finished in 1829, Hyrum devoted most of that year to its publication. Already he was eager to publish abroad the glad tidings that were bringing so much light and joy into his own life. In a special revelation, however, given to him in May, 1829, Hyrum was told by the Lord to wait.

"Seek not to declare my word," said the Lord, "but first seek to obtain my word, and then shall your tongue be loosed; then, if you desire, you shall have my Spirit and my word, yea, the power of God unto the convincing of men; but now hold your peace, study my word which hath gone forth among the children of men, and also study my word which shall come forth among the children of men, or that which is now translating, yea, until you have obtained all which I shall grant unto the children of men in this generation, and then shall all things be added thereunto. Behold thou art Hyrum, my son, seek the kingdom of God, and all things shall be added according to that which is just." (Doc. & Cov. 11:21-23.) The story of Hyrum's life is in fact the story of Hyrum's observance of these divine instructions, and the Lord's fulfillment of his promises.

The Church of Jesus Christ of Latter-day Saints was not organized until April sixth, 1830. Before that day, however, Hyrum sought admittance into the Kingdom of God. In the month of June, 1829, he was baptized by his brother, Joseph Smith, in the waters of Seneca lake. Probably only three persons had been baptized before him in the present dispensation; at any rate, he was one of the first six to receive the ordinance, and that probably less than a month after the authority of the Aaronic priesthood was restored by John the Baptist. From this time forward, Hyrum became active as a member and officer in the kingdom. Some time in 1829, he became one of the eight witnesses to the Book of Mormon. And on the memorable sixth of April, 1830, Hyrum Smith was privileged to become one of the six charter members of the Church of Jesus Christ of Latter-day Saints. Both privileges carry with them a distinction short only of that of the great American Prophet himself.

After the organization of the Church, Hyrum Smith became one of its pillars of strength. Quiet, unassuming, meek, and mild, he became nevertheless an incalculable power in the new community. On him the Prophet Joseph leaned; with him he shared the wonders and the mysteries of the new revelation; to him he entrusted many of the responsible duties growing out of their organized effort; from him he received much inspiration and hope; to him he fled for comfort when in distress. There is no record of Hyrum's having been ordained to the office of either deacon or

teacher in the Lesser Priesthood. At the first conference of the Church, however, held in June, 1830, Hyrum was ordained a priest; and one year later, on June 3, 1831, he was ordained a High Priest by his brother Joseph, along with others called to be the first so ordained in this dispensation. As he had been faithful to the trust reposed in him before, so he was true hereafter to the law of the Holy Priesthood thus divinely conferred upon him.

Early in the year 1831, the Prophet visited Kirtland, Ohio. Soon thereafter, the Saints began to gather at Kirtland; and very soon, too, the Prophet was instructed by revelation to build a Temple at Kirtland. It was a very important undertaking. A Temple to the Lord had not been built anywhere upon the earth since Herod's reconstruction of Solomon's temple on Mount Moriah. It was imperative that a man of proved integrity and reliability should be placed in charge of the labor. The Church now numbered perhaps fifteen hundred souls. From among that number, the Prophet selected Hyrum Smith. He was the man. Together with Reynolds Cahoon and Jared Carter he was appointed on the building committee to gather means for the Temple and to superintend its building. And with the unflagging devotion and zeal that had already become characteristic of him, Hyrum Smith set to at once to accomplish the task assigned him. He prepared, with his associates, a circular letter to the branches of the Church. "Therefore, brethren," the circular reads, "we write this epistle to stir up your minds to make that exertion which the Lord requires of you to lend a temporal aid in these things * * * and in order that you may know how to conduct the business, we will relate what we have done and are doing here." Such energetic attack could not fail to bring response. Within a remarkably short time the Temple was completed. The committee had successfully performed its labors. The Temple at Kirtland stands even today a monument to the indefatigable zeal of Hyrum Smith and his fellows of the building committee. But perhaps the greatest tribute paid to his ceaseless efforts is, that, when the Temple at Nauvoo was projected, Hyrum Smith was again appointed in charge, "by the Spirit;" and during the days that he lived, he manifested the same untiring energy and devotion in gathering means for this new House of the Lord.

The days from the removal to Kirtland to the fell martyrdom in 1844, were eventful days in the early history of the Church. They were the days of frequent and important revelations; they were the days of organization, when the quorums of the Church were completed; they were the days of trial and persecution, when the Saints sacrificed both home and life for the Gospel they loved; they were the days of comforting hope and love, when the God of heaven lived near to His people and communed with them frequently; they were also the days of darkness when the light of heaven seemed shut out from the people of God,—when the

Prophet and the Patriarch were pursued from cover to cover, till finally they laid down their lives for the testimony of Jesus. Perhaps no other period in the history of the Church can compare with this for importance in the development of the Church polity. And during all these years, Hyrum Smith was prominent as a leader in Zion. He was ever by the side of the Prophet, encouraging, upholding, counseling. He was ever in the eyes of the people, admonishing, exhorting, inspiring. Indeed, it seems that there was no person other than the Prophet who was so continuously and so intimately associated with the affairs of the Church as was Hyrum Smith. It is impossible, however, in so brief a sketch as this to dwell in detail upon the life-work and the achievements of the man. The most we can do is to touch lightly here and there, then hurry on.

During these eventful years, Hyrum Smith filled many important missions both at home and abroad. In a revelation received by the Prophet, February 24, 1834, Hyrum was instructed to travel with Frederick G. Williams, to gather the strength of the Church—men young and middle-aged—that they might be organized as a company of volunteers to march to Missouri to redeem Zion. In this mission, the two were eminently successful. Hyrum, himself, became a member of the so-called Zion's Camp. He was appointed a captain of fifty, and also one of the Prophet's special body-guard. The significance of Zion's Camp in the development of the Church can hardly be over-estimated. The faith of men was tried to the uttermost. And at the last, when it seemed that the very purpose of the long, tiring march might be achieved, the company was disbanded and the quest abandoned. It is noteworthy, however, that whatever other men might have done, Hyrum Smith never murmured. His implicit faith in his prophet-brother was like that of a child. And Joseph reposed a confidence in him as great as his faith. The two rode together, and counseled together. Perhaps not even a camping place was determined upon by Joseph without first conferring with Hyrum. Zion's Camp seems to have been a kind of purifying furnace in which the Lord tried out His people. Hyrum Smith came forth unscathed.

Besides increasing in the favor of God, Hyrum Smith was growing in the esteem of his own family and of his friends. The Savior said truly that a prophet is not without honor save in his own country. Yet it does happen not infrequently that one is appreciated by one's own. No one can come nearer to a man's heart than father, or mother, or brother—except, indeed, wife. What these have to say of one is likely to be as true as if spoken by the oracle itself. On the eighteenth of December, 1833, the Prophet Joseph met with certain elders in the printing office of the Church to dedicate the press, and all that pertained to it, to the service of God. The Prophet's dedicatory prayer was confirmed by Oliver

Cowdery and Hyrum Smith. The first proof sheet of the *Star*, edited by Oliver Cowdery, was taken. Then the Prophet, when he has closed this account in his history, breaks forth in blessing of Oliver, and of his father, and of his mother, of Hyrum, and of Samuel H., and of William, and of the rest of his father's family. Of Hyrum, the Lord's anointed said, "Blessed of the Lord is my brother Hyrum, for the integrity of his heart; he shall be girt about with truth, and faithfulness shall be the strength of his loins: from generation to generation he shall be a shaft in the hand of his God to execute judgment upon His enemies; and he shall be hid by the hand of the Lord, that none of his secret parts shall be discovered unto his hurt; his name shall be accounted a blessing among men; (he shall stand in the tracks of his father, and be numbered among those who hold the right of Patriarchal Priesthood, even the Evangelical Priesthood, and power shall be upon him); and when he is in trouble, and great tribulation hath come upon him, he shall remember the God of Jacob; and He will shield him from the power of Satan; and he shall receive counsel in the house of the Most High, that he may be strengthened in hope, that the goings of his feet may be established forever. (His children shall be many and his posterity numerous, and they shall rise up and call him blessed.)" A blessing so rich in character analysis and promise can indicate only profound appreciation of the man by the giver of it.

One year later, in December, 1834, there was a gathering of the Smiths at Kirtland. Hyrum was present. During all his days, the welfare of his father and his brother had been Hyrum's care. Indeed, he had cared for all his father's family with almost more than a brother's love. For all this his father was grateful. And this day, when they were together, the father blessed him. "Hyrum," he said, "thou art my oldest son whom the Lord has spared unto me * * * Behold, thou art Hyrum, the Lord has called thee by that name, and by that name he has blessed thee. Thou hast borne the burden and heat of the day, thou hast toiled hard and labored much for the good of thy father's family: thou hast been a stay many times to them, and by thy diligence they have often been sustained. Thou hast loved thy father's family with a pure love, and hast greatly desired their salvation. Thou hast always stood by thy father, and reached forth the helping hand to lift him up when he was in affliction, and though he has been out of the way thou hast never forsaken him nor laughed him to scorn; for all these kindnesses the Lord my God will bless thee. Thy posterity shall be numbered with the house of Ephraim, and with them thou shalt stand up to crown the tribes of Israel. The Lord will multiply His choice blessings upon thee and thy seed after thee and thou with them shalt have an inheritance in Zion, and they shall possess it from generation to generation, and thy name shall never be blotted out from among the just; for the

righteous shall rise up, and also thy children after thee, and say thy memory is just, that thou wert a just man and perfect in thy day." Thus, early in his career, when the Church was only four years old, Hyrum Smith had already distinguished himself, in the minds of those who knew him best, by those choice qualities of manhood for which he is fondly remembered today.

As a counselor, too, and a judge in Israel, Hyrum Smith was becoming famed for the admirable qualities of sympathy, and kindness, and brotherly love, and mildness. His heart went out to those in distress; his life was filled with acts of kindness toward the unfortunate. He was ever mild and long-suffering, slow to condemn, quick to forgive, devoted to the cause of peace. To him, in truth, belonged the dictum of our Lord, "Blessed are the peacemakers, for they shall be called the children of God." When Jared Carter was tried by the High Council in 1835, and many had rebuked him for the pride of his heart, Hyrum Smith testified in mildness and humility, "that Elder Carter had been blessed of God, and by the prayer of faith the sick had been healed under his administration; yet he does not always have the gift of God and wisdom to direct. * * * Pride had engendered in Elder Carter's heart a desire to excel, and the spirit of meekness was withdrawn, and he was left to err, * * * because he is not yet perfect. But he erred in understanding and his words were wrong; yet the spirit of his heart, or the integrity of the same, might be good in the main." The same spirit of fairness, justice, and forgiveness, distinguished him at many other times. It was he who defended Sidney Rigdon in 1843, and saved him from disgrace. It was he who extended first the hand of fellowship to Frederick G. Williams, when Williams returned to the Church. It was Hyrum who made peace between his brothers Joseph and William in 1835, when William had wrongly attacked the Prophet. In short, it was Hyrum who was known to stand in the breach and heal the wrong during all his ministry upon earth. The Prophet himself was wont to say that if Hyrum could not make peace between two who had fallen out, the angels themselves might not hope to accomplish the task. And when Hyrum had established peace between the Prophet and William, Joseph wrote thus of this wonderful brother: "I could pray in my heart that all my brethren were like unto my beloved brother Hyrum, who possesses the mildness of a lamb, and the integrity of a Job, and in short, the meekness and humility of Christ; and I love him with that love that is stronger than death, for I never had occasion to rebuke him, nor he me, which he declared when he left me today."

In the meantime the center of activity of the Church was moving rapidly from Kirtland to Independence and Far West, and from Far West to Nauvoo. At Kirtland, Hyrum Smith was appointed on September 24, 1834, a member of the High Council; and in

January, two years later, he was elected president of that body. The following year, on Sunday, September 3, 1837, he was ordained, with Oliver Cowdery and John Smith, to be an assistant counselor to the Prophet Joseph; and on the seventh of November, 1837, he was called to be the second counselor to Joseph, in place of Frederick G. Williams, who had fallen by the way. When the Saints moved to Missouri, Hyrum moved with them. There he continued his activity, and there he continued to grow in honor in the Church.

The year 1837, which had brought him many honors in both ecclesiastical and secular things, carried with it also its portion of sorrow. For eleven years Hyrum had lived happily and peacefully with the wife of his youth. Six children had been born to them. But with the sixth, Jerusha Barden Smith—an exemplary woman of whom we know but little—sickened, and died, Oct. 13, 1837. The busy man of affairs who was thus left with six little children faced a solemn problem more serious than any with which he had ever before been concerned. How could he, grief-stricken and alone, and crowded with daily affairs, care properly for these children? Not long after the death of his wife, Hyrum Smith met a new arrival in the community. Her name was Mary Fielding; and she attracted him. Before the end of the year, he had married Mary Fielding, and she was given charge of the sorrow-stricken home with its motherless children. Mary Fielding Smith was one of these strong women whom men not only love, but honor. She was blessed with two children herself; and besides, she bestowed a mother's care upon the six little ones left by the former wife. All of them—accept two who died before the exodus—this noble woman brought safely with the body of the Church to the valleys of the mountains. And thus was Hyrum's heart comforted, and his home filled with the mother-love in the hour of bereavement.

We pass now hurriedly on to the beginning of the end. The days of '38 were days that tried men's souls. What might almost be called a reign of terror had come upon the counties of Missouri. Mob violence was outdone by mob violence. The Saints, twelve thousand strong—and more—were driven from one county to another, and finally from the state. Their houses were destroyed, their lands confiscated, and their honors often defamed. Finally, at Far West, the mob seized upon the leaders of the Church, and vilely cast them into prison. Hyrum Smith suffered rude indignities together with his brother. Perhaps only one other scene in Church history is more pitiful than this of the imprisonment of the Prophet and his friends. "As I returned from my house towards the troops in the square," writes Parley P. Pratt, "I halted with the guard at the door of Hyrum Smith, and heard the sobs and groans of his wife, at his parting words. She was then in delicate health, and needed more than ever the

comfort and consolation of a husband's presence. As we returned to the wagon we saw Sidney Rigdon taking leave of his wife and daughters, who stood at a little distance, in tears of anguish indescribable. In the wagon sat Joseph Smith, while his aged father and venerable mother came up overwhelmed with tears, and took each of the prisoners by the hand with a silence of grief too great for utterance." Thus were Hyrum and Joseph—with a dozen or more others—seized under pretense of law by the leaders of a faithless mob-militia. In court-martial, these prisoners were ordered to be shot as an "ensample" to the "Mormons." But the overruling hand of Providence stayed the execution. Hyrum and Joseph, with four others, were committed to Liberty jail, there to languish until such time as the slow process of law—such as it was—should call them forth to trial. And this, be it said, must have been in spite of the fact, rather than because of the fact, that Judge King could find nothing against Hyrum Smith, nor Caleb Baldwin, nor Alexander McRae, except that they were friends of the Prophet!

We cannot linger now to consider the long imprisonment, and the mock trials, to which Hyrum and his friends were subjected. One incident, alone, in that dreary experience can we note, since it reveals again something of the character of Hyrum Smith. Hyrum never doubted the divine inspiration of his prophet-brother. The prisoners had tried every possible way to gain their liberty by process of law. But there was no hope for them that way. The mob was determined that the "Mormon" prisoners should be killed. The prisoners determined then to effect their escape outside the law. But before Hyrum would decide fully, he asked the Prophet to inquire of the Lord whether or not this thing were right to do. Joseph enquired. They were assured that it was right and would succeed if they would act unanimously. Lyman Wight, however, refused to go, and the plan of escape failed. Hyrum had shown his confidence in his brother's gift, and the word of the Lord through Joseph was confirmed.

After the release of the brethren from prison, and the settlement of the Saints at Nauvoo, time passes quickly. Hyrum Smith was still a member of the presidency of the Church. With the death of his father, Joseph Smith, Sr., however, Hyrum was called to become the presiding patriarch of the Church. As the father lay upon his deathbed, Hyrum leaned over him and said, "Father, if you are taken away, will you not intercede for us at the throne of grace, that our enemies may not have so much power over us?" The father laid his hands upon Hyrum's head, in reply, and blessed him, "My son, Hyrum, I seal upon your head your patriarchal blessing, which I placed upon your head before for that shall be verified. In addition to this, I now give you my dying blessing. You shall have a season of peace, so that you shall have sufficient rest to accomplish the work which God

has given you to do. You shall be as firm as the pillars of heaven unth the end of your days. I now seal upon your head the patriarchal power, and you shall bless the people. This is my dying blessing upon your head in the name of Jesus. Amen."

It was the calm that precedes the storm. A season of peace there truly was, but it was brief. By the middle of 1842, the Saints were again pursued by their enemies. In that year, the Prophet was forced at times into hiding. It was in the month of August, 1842, when his friends had visited his hiding place, that Joseph paid another glowing tribute to the nobility of soul of his brother. "There was Brother Hyrum, who next took me by the hand—a natural brother. Thought I to myself: Brother Hyrum, what a faithful heart you have got! Oh, may the Eternal Jehovah crown eternal blessings upon your head, as a reward for the care you have had for my soul! Oh, how many are the sorrows we have shared together and again we find ourselves shackled with the unrelenting hand of oppression. Hyrum, thy name shall be written in the book of the law of the Lord, for those who come after thee to look upon, that they may pattern after thy works."

The closing scenes were not far removed. On the seventeenth of June, 1844, the Patriarch directed a letter to Brigham Young. It breathes in every word the cautiousness and the calmness that characterized the writer. "There has been for several days," he writes, "a great excitement among the inhabitants of the adjoining counties. Mass meetings are held upon mass meeting, drawing up resolutions to utterly exterminate the Saints. * * *

"It is thought by myself and others for you to return without delay and the rest of the Twelve and all the Elders that have gone out from this place, and as *many more good faithful men as feel disposed to come up with them*. Let wisdom be exercised; and whatever you do, do it without a noise. You know we are not frightened, but think it best to be well prepared and be ready for the onset; and if it is extermination, extermination it is of course.

"Communicate to the others of the twelve with as much speed as possible with perfect stillness and calmness. * * *

Hyrum's fears in this instance was well founded. The enemies of the Prophet had determined upon his death. Nor was it the death of the Prophet alone they sought; the arch fiend being their helper, they were determined to exterminate both the Prophet and his friends. The Prophet thought, however, if he disappeared, the excitement would be abated. Together with Hyrum and a few friends, therefore, he crossed to the Iowa side of the river, and went into voluntary seclusion. But those who remained in Nauvoo were untrue to their trust. They accused the Prophet and his brother of being cowards. Joseph's pride was touched. "If my life is of no value to my friends," he said, "it is of none to me." He determined immediately to return to Nauvoo, say-

ing, however, "We shall be butchered." That evening, he and Hyrum, with their little company were rowed back to Nauvoo, the Beautiful.

The Prophet Joseph's statement that he was calm as a summer's morning as he went to Carthage jail has often been quoted. President Joseph F. Smith recalls a little incident of this memorable time, which illustrates how unruffled were the feelings of both Joseph and Hyrum, though they were on the way to their death. The President was then only about five years old. In the evening, when the Prophet and the Patriarch returned from the Iowa side of the river, the little boy was playing on the bank. He saw the boat coming; but noticed that, instead of crossing above the bar where the channel was wide and the water still, the boat was crossing below the bar where the channel was narrower and the water swift. It was very unusual. When the company landed, the little boy took his father's hand and went with the brothers to the Patriarch's house. There, while the Patriarch was washing and shaving, the Prophet took little Joseph upon his knee and trotted him. Suddenly the Prophet said, "Hyrum, what's the matter with Joseph here; he's so white, there's no blood in him?" "Oh," answered the father jocularly, "he lives on skim milk." The fear of death could not touch such men as these. It is hardly appropriate here to relate in detail the events of the cruel martyrdom of these devoted brothers. The story has been told many times, until it is familiar to every one who knows anything at all about the "Mormon" people. It is noteworthy, however, that it was the Prophet Joseph particularly that the mob wanted; Hyrum need not have sacrificed his life had he been willing to forsake his brother. Joseph recognized and appreciated this fact. It was about the twentieth of June, only seven days before the martyrdom, that he urged Hyrum to take his family to Cincinnati. Hyrum answered simply, "Joseph, I can't leave you." The Prophet turned to the company present and said, "I wish I could get Hyrum out of the way, so that he might live to avenge my blood."

When the awful tragedy came, Hyrum was the first to fall. Pierced by four bullets, he sank to the floor exclaiming, "I am a dead man." The Prophet turned horror-stricken to his fallen brother. "Oh! dear brother Hyrum!" he cried. Then, and then only, did he turn fiercely to the door, and fire his revolver into the mob on the stairway below. A moment later the Prophet himself was slain, and the awful day of gloom had set in.

Much more, both in the way of historical fact and in the way of appreciation, might be written of the Patriarch Hyrum Smith than has here been recorded. Neither time nor space will permit more. Suffice it now to say, in conclusion, that as a son Hyrum Smith was ever dutiful; he lived true to the commandment, "Honor thy father and thy mother." As a brother, he was un-

selfish and devoted. Says Joseph F. Smith, Jr., a grandson, writing of these two holy men,

"So closely were they attached to each other by the bonds of brotherly love, a love which was greatly intensified by the Gospel's light, and by their suffering in a common cause, that the history of one is the history of the other. They loved each other only as the righteous children of God can love. No man was ever more closely associated with the Prophet than was the Patriarch Hyrum; no man understood the Prophet better. They were together through most of the trials and difficulties that beset the Saints. Together they shared joy and sorrow, and side by side they stood in their unjust imprisonments, persecutions, and sentence of death."

As a husband and father, Hyrum Smith was loving, kind, sympathetic, and true. President Joseph F. Smith remembers with pride that his father was good and kind. It was a rare thing to have him at home except at night. But when he came, he brought with him the sunlight of love. He liked best to gather his family about him in the eventide, and sing the songs of Zion. These two were favorites:

"The day is past and gone,
The evening shades appear;
O may we all remember well
The night of death draws near."

And,

"Be it my only wisdom here
To serve the Lord with filial fear,
With loving gratitude;
Superior sense may I display,
By shunning every evil way,
And walking in the good."

As a worker of righteousness, Hyrum Smith surpassed most of his fellow men. He was a clear and forceful preacher, fearless in expressing the truth. His own maxim was, "A man is safe as long as he says what he knows to be true." He was a wise and helpful counselor. To the Prophet he served as a kind of balance wheel. The impetuosity of the younger, was complemented by the calm and steadfast wisdom of the elder. He was a revered inspired patriarch. His book of blessings is full of interest. Each blessing, while conforming to the prescribed rules, has its own method of approach, its own promises, and its own delineation of character. The patriarch was fearless in his utterances, knowing that he was inspired by the Spirit of God. One man he declares to be of Zebulon, another of Naphthali, another of Levi, another of Manasseh, another of Ephraim, another of Judah, and so on. He was fearless, too, in his promises; and the Prophet said of him that he never knew Hyrum to say he had a revelation and fail. In the blessing given Heber C.

Kimball, the Patriarch said, in 1842, "You shall stand in the presence of God to judge the people; and as a prophet you shall attain to the honor of the three, and shall prophesy, and the power of God shall attend your labors and crown you with honor and great success and bring salvation to millions." This is a promise with a prophecy; both promise and prophecy were literally fulfilled.

Finally, as a man of God, the achievement of Hyrum Smith is one to be envied. It is not probable that a man may receive in this life a stronger assurance of divine favor and love than did he. "Blessed is my servant Hyrum Smith," said the Lord in the revelation that called Hyrum to become the second presiding patriarch of the Church, "for I, the Lord, love him because of the integrity of his heart, and because he loveth that which is right before me, saith the Lord" (Doc. & Cov. 124:15). Consider well these words, "For I, the Lord, love him!" Why did the Lord love him? "Because of the integrity of his heart, and because he loveth that which is right before me." And how well the Lord knew the character of the man whom he loved! Here was no misplaced affection. Hyrum Smith deserved to be held in esteem by the Lord; he was loved, because he had won love. In the words wherein the Lord declares His love He reveals also the winning charm of Hyrum's character. It was humility, integrity, love of truth—undying faithfulness to the right, kindness, loving sympathy, devotion. To him the assurance of divine love might not be denied.

THE MORMONS.

*A Discourse delivered before the Historical Society of Pennsylvania,
March 26, 1850, by Thomas L. Kane.*

(Continued from page 34, No. 1.)

It was during the period of which I have just spoken, that the Mormon battalion of five hundred and twenty men were recruited and marched for the Pacific Coast.

At the commencement of the Mexican War, the President considered it desirable to march a body of reliable infantry to California at as early a period as practicable, and the known hardihood and habits of discipline of the Mormons were supposed peculiarly to fit them for this service. As California was supposed also to be their ultimate destination, the long march might cost them less than other citizens. They were accordingly invited to furnish a battalion of volunteers early in the month of July.

The call could hardly have been more inconveniently timed. The young, and those who could best have been spared, were then away from the main body, either with pioneer companies in the van, or, their faith unannounced, seeking work and food about the north-western settlements, to support them till the return of the season for commencing emigration. The force was therefore to be recruited from among the fathers of families, and others whose presence it was most desirable to retain.

There were some, too, who could not view the invitation without jealousy. They had twice been persuaded by (State) Government authorities in Illinois and Missouri, to give up their arms on some special appeals to their patriotic confidence, and had then been left to the malice of their enemies. And now they were asked in the midst of an Indian territory, to surrender over five hundred of their best men for a war march of a thousand miles to California without the hope of return till after the conquest of that country. Could they view such a proposition with favor?

But the feeling of country triumphed. The Union had never wronged them. "You shall have your battalion, if it has to be a class of our elders," said one, himself a ruling elder. A central 'mass meeting' for council, some harangues at the more remotely scattered camps, an American flag brought out from the store-house of things rescued, and hoisted to the top of a tree mast—and, in three days, the force was reported, mustered, organized and ready to march.

There was no sentimental affectation at their leave-taking. The afternoon before was appropriated to a farewell ball; and a more merry dancing rout I have never seen, though the company went without refreshments, and their ball-room was of the most primitive. It was the custom, whenever the larger camps rested for a few days together, to make great arbors, or boweries, as they called them, of poles and brush and wattling, as places of shelter for their meetings or devotion or conference. In one of these, where the ground had been trodden firm and hard by the worshipers of popular Father Taylor's precinct, was gathered now the mirth and beauty of the Mormon Israel.

If anything told the Mormons had been bred to other lives, it was the appearance of the women, as they assembled here. Before their flight, they had sold their watches and trinkets as the most available resource for raising ready money; and hence, like their partners, who wore waistcoats cut with useless watch pockets, they, although their ears were pierced and bore the loop-marks of rejected pendants, were without ear-rings, finger-rings, chains or brooches. Except such ornaments, however, they lacked nothing most becoming the attire of decorous maidens. The neatly darned white stocking, and clean bright petticoat, the artistically clear-starched collar and chemisette, the something faded, only because too well washed lawn or gingham gown that fitted

modishly to the waist of its pretty wearer,—these, if any of them spoke of poverty, spoke of a poverty that had known its better days.

With the rest, attended the elders of the Church, within call, including nearly all the chiefs of the High Council, with their wives and children. They, the gravest and most trouble-worn, seemed the most anxious of any to be first to through off the burden of heavy thoughts. Their leading off the dancing in a great double cotillion was the signal bade the festivity commence. To the canto of debonnair violins, the cheer of horns, the jingle of sleigh-bells, and the jovial snoring of the tambourine, they did dance! None of your minuets or other mortuary processions of gentles in etiquette, tight shoes, and pinching gloves, but the spirited and scientific displays of our venerated and merry grandparents, who were not above following the fiddle to the Fox-Chase Inn or Gardens of Gray's Ferry, French fours, Copenhagen jigs, Virginia reels, and the like forgotten figures, executed with the spirit of people too happy to be slow, or bashful or constrained. Light hearts, lithe figures, and light feet had it their own way from an early hour till after the sun had dipped behind the sharp sky line of the Omaha hills. Silence was then called, and a well cultivated mezzo-soprano voice, belonging to a young lady with fair face and dark eyes, gave with quartette accompaniment a little song, the notes of which I have been unsuccessful in repeated efforts to obtain since,—a version of the text, touching to all early wanderers:

“By the waters of Babylon we sat down and wept,
We wept when we remembered Zion.”

There was danger of some expression of feeling when the song was over, for it had begun to draw tears; but breaking the quiet with his hard voice, an Elder asked the blessing of Heaven on all who, with purity of heart, and brotherhood of spirit, had mingled in that society, and then, all dispersed, hastening to cover from the falling dews. All, I remember but some splendid Indians, who in cardinal scarlet blankets and feathered leggings, had been making foreground figures for the dancing rings, like those in Mr. West's picture of our Philadelphia Treaty, and staring their inability to comprehend the wonderful performances. These loitered to the last, as if unwilling to seek their abject homes.

Well as I knew the peculiar fondness of the Mormons for music, their orchestra in service on this occasion astonished me by its numbers and fine drill. The story was that an eloquent Mormon missionary had converted its members in a body at an English town, a stronghold of the sect, and they took up their trumpets, trombones, drums and hautboys together, and followed him to America.

When the refugees from Nauvoo were hastening to part with their table-ware, jewelry, and almost every other fragment of metal wealth, they possessed that was not iron, they had never thought of giving up the instruments of this favorite band. And when the battalion was enlisted, though high inducements were offered some of the performers to accompany it, they all refused. Their fortunes went with the Camp of the Tabernacle. They had led the farewell service in the Nauvoo temple. Their office now was to guide the monster choruses and Sunday hymns; and like the trumpets of silver made of a whole piece 'for the calling of the assembly, and for the journeying of the camps,' to knoll the people into church. Some of their wind instruments, indeed, were uncommonly full and pure toned, and in that clear dry air could be heard to a great distance. It had the strongest effect in the world, to listen to their sweet music winding over the uninhabited country. Something in the style of a Moravian death-tune blown at day-break, but altogether unique. It might be when you were hunting a ford over the Great Platte, the dreariest of all wild rivers, perplexed among the far-reaching sandbars and curlew shallows of its shifting bed:—the wind rising would bring you the first faint thought of a melody; and, as you listened, borne down upon the gust that swept past you a cloud of the dry sifted sands, you recognized it—perhaps a home-loved theme of Henry Proch or Mendelssohn Bartholdy, away there in the Indian Marches!

The battalion gone, the host again moved on. The tents which had gathered on the hill-summits, like white birds hesitating to venture on the long flight over the river, were struck one after the other, and the dwellers in them and their wagons and their cattle hastened down to cross it at a ferry in the valley, which they made ply night and day. A little beyond the landing they formed their companies, and made their preparations for the last and longest stage of their journey. It was a more serious matter to cross the mountains than now, that the thirst of our people for the gold of California had made the region between them and their desires such literally trodden ground.

Thanks to this wonderful movement, I may dismiss an effort to describe the incidents of emigrant life upon the plains, presuming that you have been made more than familiar with them already, by the many repeated descriptions of which they have been made the subject, the desert march, the ford, the quicksand, the Indian battle, the bison chase, the prairie fire: the adventures of the Mormons comprised every variety of these varieties; but I could not hope to invest them with the interest of novelty. The character of their every-day life, its routine and conduct, alone offered any exclusive or marked peculiarity. Their romantic devotional observances, and their admirable concert of purpose and action, met the eye at once. After these, the stranger

was most struck perhaps by the strict order of march, the unconfused closing up to meet attack, the skilful securing of the cattle upon the halt, the system with which the watches were set at night to guard them and the lines of corral—with other similar circumstances indicative of the maintenance of a high state of discipline. Every ten of their wagons was under the care of a captain. This captain of ten, as they term him, obeyed a captain of fifty; who, in turn, obeyed his captain of a hundred, or directly a member of what they called the High Council of the Church. All these were responsible and determined men, approved of by the people for their courage, discretion and experience. So well recognized were the results of this organization that bands of hostile Indians have passed by comparative small parties of Mormons to attack much larger, but less compact bodies of other emigrants.

The most striking feature, however, of the Mormon emigration, was undoubtedly their formation of the Tabernacle Camps and temporary Stakes or Settlements, which renewed in the sleeping solitude everywhere along the road, the cheering signs of intelligent and hopeful life.

I will make this remark plainer by describing to you one of these camps, with the daily routine of its inhabitants. I select at random, for my purpose, a large camp upon the delta between the Nebraska and Missouri, in the territory disputed between the Omaha, and Otto and Missouri Indians. It remained pitched here for nearly two months, during which period I resided in it.

It was situated near the Petit Papillon, or Little Butterfly River, and upon some finely rounded hills that encircle a favorite cool spring. On each of these a square was marked out; and the wagons as they arrived took their position along its four sides in double rows, so as to leave a roomy street or passage-way between them. The tents were disposed also in rows, at intervals between the wagons. The cattle were folded in high-fenced yards outside. The quadrangle inside was left vacant for the sake of ventilation, and the streets, covered in with leafy arbor work and kept scrupulously clean, formed a shaded cloister walk. This was the place for exercise for slowly recovering invalids, the day-home of the infants, and the evening promenade of all.

From the first formation of the camp, all its inhabitants were constantly and laboriously occupied. Many of them were highly educated mechanics and seemed only to need a day's anticipated rest to engage them at the forge, loom, or turning lathe, upon some needed chore of work. A Mormon gunsmith is the inventor of an excellent repeating rifle that loads by slides instead of cylinders; and one of the neatest finished fire-arms I have ever seen was of this kind, wrought from scraps of old

iron, and inlaid with the silver of a couple of old half dollars, under a hot July sun, in a spot where the average height of the grass was above the workman's shoulders. I have seen a cobbler, after the halt of his party on the march, hunting along the river bank for a lap-stone in the twilight, that he might finish a famous boot sole by the camp fire; and I have had a piece of cloth, the wool of which was sheared, and dyed, and spun, and woven, during a progress of over three hundred miles.

Their more interesting occupations, however, were those growing out of their peculiar circumstances and position. The chiefs were seldom without some curious affair on hand to settle with the restless Indians; while the immense labor and responsibility of the conduct of their unwieldy moving army, and the commissariat of its hundreds of famishing poor, also devolved upon them. They had good men called Bishops, whose special work it was to look up the cases of extreme suffering; and their relief parties were out night and day to scour over every trail.

At this time, say two months before the final expulsion from Nauvoo, there were already, along three hundred miles of the road between that city and our Papillon Camp, over two thousand emigrating wagons besides a large number of nondescript turn-outs, the motley make-shifts of poverty; from the unsuitably heavy cart that lumbered on mysteriously with its sick driver hidden under its counterpane cover, to the crazy two-wheeled trundle, such as our own poor employ for the conveyance of their slop barrels, this pulled along it may be by a little dry dugged heifer, and rigged up only to drag some such light weight as a baby, a sack of meal, or a pack of clothes and bedding.

Some of them were in distress from losses upon the way. A strong trait of the Mormons was their kindness to their brute dependents, and particularly to their beasts of draught. They gave them the holiday of the Sabbath whenever it came around: I believe they would have washed them with old wine, after the example of the emigrant Carthaginians, had they had any. Still, in the Slave-coast heats, under which the animals had to move, they sometimes foundered. Sometimes, too, they strayed off in the night, or were mired in the morasses;—or oftener were stolen by the Indians, who found market convert for such plunder among the horse-thief whites of the frontier. But the great mass of these pilgrims of the desert was made up of poor folks who had fled in destitution from Nauvoo, and been refused a resting place by the people of Iowa.

It is difficult fully to understand the state of helplessness in which some of these would arrive, after accomplishing a journey of such extent, under circumstances of so much privation and peril. The fact was, they seemed to believe that all their troubles would be at an end if they could only come up with their comrades at the Great Camps. For they calculated their

resources, among which their power of endurance was by much the largest and most reliable item, and they were not disappointed if they arrived with these utterly exhausted.

I remember a signal instance of this at the Papillon Camp.

It was that of a joyous hearted clever fellow, whose songs and fiddle tunes were the life and delight of Nauvoo in its merry days. I forget his story, and how exactly it fell about, that after a Mormon's full pack of troubles, he started after us with his wife and little ones from some 'lying down place' in the Indian country, where he had contended with an attack of a serious malady. He was just convalescent, and the fatigue of marching on foot again with a child on his back, speedily brought on a relapse. But his anxiety to reach a place where he could expect to meet friends with shelter and food, was such that he only pressed on the harder. Probably, for more than a week of the dog-star weather, he labored on under a high fever, walking every day until he was entirely exhausted.

His limbs failed him then; but his courage holding out, he got into his covered cart on top of his freight of baggage, and made them drive him on, while he lay down. They would hardly believe how ill he was, he talked on so cheerfully—"I'm nothing on earth ailing but homesick: I'm cured the very minute I get to camp and see the brethren."

Not being able to watch his course, he lost his way, and had to regain it through a wretched tract of Low Meadow Prairie, where there were no trees to break the noon, nor water but what was ague—sweet or blackish. By the time he got back to the trail of the High Prairie, he was, by his own phrase, "pretty far gone." Yet he was resolute in his purpose as ever and to a party he fell in with, avowed his purpose to be cured in the camp, "and no where else." He even jested with them, comparing his jolting couch to a summer cot in a white washed cockloft. "But I'll make them take me down," he said, "and give me a dip in the river when I get there. All I care for is to see the brethren."

His determined bearing rallied the spirit of his traveling household, and they kept on the way until he was within a few hours journey of the camp. He entered on his last day's journey with the energy of increased hope.

I remember that day well. For in the evening I mounted a tired horse to go a short errand, and in mere pity I had to turn back before I had walked him a couple of hundred yards. Nothing seemed to draw life from the languid air but the clouds of gnats and stinging midges; and long after sundown it was so hot that the sheep lay on their stomachs panting, and the cattle stove to lap wind like hard fagged hunting dogs. In camp, I had spent the day in watching the invadids and the rest hunting the shade under the wagon bodies, and veering about them like

the shadows round the sun-dial. I knew I thought myself wretched enough, to be of their company.

Poor Merryman had all that heat to bear, with the mere pretense of an awning to screen out the sun from his close muslin cockloft.

He did not fail until somewhat hard upon noon. He then began to grow restless to know accurately the distance traveled. He made them give him water, to, much more frequently; and when they stopped for this purpose, asked a number of obscure questions. A little after this, he discovered himself that a film had come over his eyes. He confessed that this was discouraging; but said with stubborn resignation, that if denied to *see* the breth- He still should *hear* the sound of their voices.

After this, which was when he was hardly three miles from our camp, he lay very quiet, as if husbanding his strength; but when he had made, as is thought, a full mile farther, being interrogated by the woman that was driving, whether she should stop, he answered her, as she avers, "No, no; go on."

The anecdote ends badly. They brought him in dead, I think about five o'clock in the afternoon. He had on his clean clothes; as he had dressed himself in the morning, looking forward to his arrival.

Besides the common duty of guiding and assisting these unfortunates, the companies in the van united in providing the highway for the entire body of emigrants. The Mormons have laid out for themselves a road through the Indian territory, over four hundred leagues in length with substantial, well-built bridges, fit for the passage of heavy artillery, over all the streams, except a few great rivers where they have established permanent ferries. The nearest unfinished bridging to the Papillon Camp, was that of the Corne a Cerf, or Elkhorn, a tributary of the Platte, distant may be a couple of hours' march. Here, in what seemed to be an incredible short space of time, there rose the seven piers and abutments of a bridge, such as might challenge honors for the entire public spirited population of lower Virginia. The party detailed to the task worked in the broiling sun, in water beyond depth, and up to their necks, as if engaged in the perpetuation of some pointed and delightful practical joke. The chief sport lay in floating along with the logs, cut from the overhanging timber up the stream, guiding them till they reached their destination, and then plunging them under water in the precise spot where they were to be secured. This the laughing engineers would execute with the agility of happy diving ducks.

Our nearest ferry was that over the Missouri. Nearly opposite Pull Point, or Point aux Poules, a trading post of the American Fur Company, and village of the Pottawatamies, they had gained a favorable crossing by makin a deep cut for the road through the steep right bank. And here, without intermission,

their flat-bottomed scows plied, crowded with the wagons and cows and sheep and children and furniture of the emigrants, who, in waiting their turn, made the woods around smoke with their crowding camp fires. But no such good fortune as a gratuitous passage awaited the heavy cattle, of whom, with others, no less than 30,000 were at this time on their way westward: these were made to earn it by swimming.

A heavy freshet had at this time swollen the river to a width as I should judge, of something like a mile and a half, and dashed past it fierce current, rushing, gurgling, and eddying, as if thrown from a mill race, or scriptural fountain of the deep. Its aspect did not invite the oxen to their duty, and the labor was to force them to it. They were gathered in little troops upon the shore, and driven forward till they lost their footing. As they turned their heads to return, they encountered the combined opposition of a clamorous crowd of bystanders, vying with each other in the pungent administration of inhospitable affront. Then rose their hubbub; their geeing and woing and hawing, their yelling and yelping and screaming, their hooting and hissing and pelting. The rearmost steers would hesitate to brave such a rebuff; halting, they would impede the return of the outermost; they all would waver; wavering for a moment, the current would sweep them together downward. At this juncture, a fearless youngster, climbing upon some brave bull in the front rank, would urge him boldly forth into the stream: the rest then surely followed; a few moments saw them struggling in mid current; a few more, and they were safely landed on the opposite shore. The driver's was the sought after post of honor here; and sometimes, when repeated failures have urged them to emulation, I have seen the youths, in stepping from backs to backs of the struggling monsters, or swimming in among their battling hoofs, display feats of address and hardihood that would have made Francoini's or the Madrid bull-ring vibrate with bravos of applause. But in the hours after hours that I have watched this sport at the ferryside, I never heard an oath or the language of quarrel, or knew it provoke the least sign of ill feeling.

After the sorrowful word was given out to halt and make preparations for winter, the chief labor became the making hay; and with every day dawn brigades of mowers would take up the march to their positions in chosen meadows—a prettier sight than a charge of cavalry—as they laid their swarths, whole companies of scythes abreast. Before this time the manliest, as well as the most general daily labor, was the herding of the cattle; the only wealth of the Mormons, and more and more cherished by them, with the increasing pastoral character of their lives. A camp could not be pitched in any spot without soon exhausting the freshness of the pasture around it; and it became an ever recurring task to guide the cattle in unbroken droves to the nearest place

where it was still fresh and fattening. Sometimes it was necessary to go farther, to distant ranges which were known as feed-grounds of the buffalo. About these there were sure to pawl parties of thieving Indians; and each drove, therefore, had its escort of mounted men and boys who learned self-reliance and heroism while on night guard alone, among the silent hills. But generally the cattle were driven from the camp at the dawn of morning, and brought back, thousands together in the evening, to be picketed in the great corral or enclosure where beeves, bulls, cows, and oxen, with the horses, mules, hogs, calves, sheep, and human beings could all look together upon the red watch fires with the feeling of security, when aroused by the Indian stampede or the howling of the prairie wolves at moonrise.

When they set about building their winter houses, too, the Mormons were into quite considerable timbering operations, and performed desperate feats of carpentry. They did not come, ornamental gentlemen or raw apprentices, to extemporize new versions of Robinson Crusoe. It was a comfort to notice the readiness with which they turned their hands to wood craft; some of them, though I believe these had generally been bred carpenters, wheel-wrights, or more particularly boat builders, quite outdoing the most notable *voyageurs* in the use of the axe. One of these would fell a tree, split off its bark, cut and split up the trunk in piles of planks, scantling, or shingles; make posts, and pins, and pales—everything wanted, almost, of the branches; and treat his toil from first to last with more sportive flourish than a school-boy whittling his shingle.

Inside the camp, the chief labors were assigned to the women. From the moment, when after the halt, the lines had been laid, the spring wells dug out, and the ovens and the fire-places built, though the men still assumed to set the guards and enforce the regulations of police, the Empire of the Tented Town was with the better sex. They were the chief comforters of the severest sufferers, the kind nurses who gave them in their sickness, those dear attentions, with which pauperism is hardly poor, and which the greatest wealth often fails to buy. And they were a nation of wonderful managers. They could hardly be called housewives in etymological strictness, but it was plain that they had once been such, and most distinguished ones. Their art availed them in their changed affairs. With almost their entire culinary material limited to the milk of their cows, some store of meal or flour, and a very few condiments, they brought their thousand and one receipts into play with a success that outdid for their families, the miracle of the Hebrew widow's cruise. They learned to make butter on a march, by the dashing of the wagon, and so nicely to calculate the working of barm in the jolting heats, that soon after the halt as an oven could be dug in the hill side and heated, their well-kneaded loaf was ready for baking, and pro-

duced good leavened bread for supper. I have no doubt the appetizing rest their humble lore succeeded in imparting to diet which was both simple and meagre, availed materially for the health as well as the comfort of the people.

But the first duty of the Mormon women was, through all change of place and fortune, to keep alive the altar fire of home. Whatever their manifold labors of the day, it was their effort to complete them against the sacred hour of evening fall. For by that time, all the out-workers, scouts, ferrymen, or bridgemen, road-makers, herdsmen or haymakers, had finished their tasks and come in to rest. And before the last smoke of the supper fire curled up reddening in the glow of sunset, a hundred chimes of cattle bells announced their looked-for approach across the open hills, and the women went out to meet them at the camp gates, and with their children in their laps, sat by them at the cherished family meal, and talked over the events of the well-spent day.

But every day closed as every day began, with an invocation of the divine favor; without which, indeed, no Mormon seemed to dare to lay him down to rest. With the first shining of the stars, laughter and loud talking hushed, the neighbor went his way, you heard the last hymn sung, and then the thousand-voiced murmur of prayer was heard like babbling water falling down the hills.

There was no austerity, however, about the religion of Mormonism. Their fasting and penance, it is no jest to say, was altogether involuntary. They made no merit of that. They kept the Sabbath with considerable strictness: they were too close copyists of the wanderers of Israel in other respects not to have learned, like them, the value of this most admirable of the Egypto-Mosaic institutions. But the rest of the week, their religion was independent of ritual observance. They had the sort of strong stomached faith that is still found embalmed in sheltered spots of Catholic Italy and Spain, with the spirit of the believing or Dark Ages. It was altogether too strongly felt to be independent on intellectual ingenuity or careful caution of the ridiculous. It mixed itself up fearlessly with the common transactions of every-day life, and only to give them liveliness and color.

If any passages of life bear better than others a double interpretation, they are the adventures of travel, and of the field. What old persons call discomforts and discouraging mishaps, are the very elements to the young and sanguine, of what they are willing to call fun. The Mormons took the young and hopeful side. They could make sport and frolic of their trials, and often turn right sharp suffering into right round laughter against themselves. I certainly heard more jests and Joe Millers while in this Papillon Camp, than I am likely to hear in all the remainder of my days.

This, too, was a time of serious affliction. Besides the ordinary sufferings from insufficient food and shelter, distressing and mortal sickness, exacerbated, if not originated by these causes, was generally prevalent.

In the camp nearest us on the west, which was that of the bridging party near the Corne, the number of its inhabitants being small enough to invite computation, I found, as early as the 31st of July that thirty-seven per cent of its inhabitants were down with the fever and a sort of strange scorbutic disease, frequently fatal, which they named the Black Canker. The camps to the east of us, which were all on the eastern side of the Missouri, were yet worse fated.

The climate of the entire upper "Misery Bottom," as they term it, is, during a considerable part of summer and autumn singularly pestiferous. Its rich soil, which is to a depth far beyond the reach of the plough as fat as the earth of kitchen garden, or compost-heap, is annually the force-bed of a vegetation as rank as that of the Tropics. To render its fatal fertility the greater it is everywhere freely watered by springs and creeks and larger streams that flow into it from both sides. In the season of drought, when the sun enters Virgo, these dry down till they run impure as open sewers, exposing to the day foul broad flats, mere quagmires of black dirt, stretching along for miles, unvaried, except by limbs of half-buried carrion tree trunks or by occasional yellow pools of what the children call frog spawn; all together steaming up thick vapors redolent of the savor of death.

The same is the habit of the Great River. In the beginning of August, its shores hardly could contain the millions of forest logs, and tens of billions of gallons of turbid water that came rushing down together from its mountain head-gates. But before the month was out the freshet had all passed by; the river diminished one half, threaded feebly southward through the center of the valley, and the mud of its channel, baked and creased, made a wide tile pavement between the choking crowd of reeds and sedgy grasses and wet stalked weeds, and growth of marsh meadow flowers, the garden home at this season of venom—crazy snakes, and the fresher oose by the waters edge, which stank in the sun like a naked muscle shoal.

Then the plague raged. I have no means of ascertaining the mortality of the Indians who inhabited the Bottoms. In 1845, the year previous, which was not more unhealthy, they lost one-ninth of their number in about two months. The Mormons were scourged severely. The exceeding mortality among some of them was no doubt in the main attributable to the low state to which their systems had been brought by long continued endurance of want and hardship. It is to be remembered also, that they were the first turners up of the prairie soil, and that this of

itself made them liable to the sickness of new countries. It was where their agricultural operations had been considerable, and in situations on the left bank of the river where the prevalent south-west winds wafted to them the miasmata of its shores, that disease was most rife.

In some of these, the fever prevailed to such an extent that hardly any escaped it. They let their cows go unmilked. They wanted for voices to raise the Psalm of Sundays. The few who were able to keep their feet, went about among the tents and wagons with food and water like nurses through the wards of an infirmary. Here at one time the digging got behind hand: burials were slow; you might see women sit in the open tents keeping the flies off their dead children, sometimes after decomposition had set in.

In our own camp for a part of August and September, things were an unpleasant aspect enough.* Its situation was one much praised for its comparative salubrity; but perhaps on this account, the number of cases of fever among us was increased by the hurrying arrival from other localities, of parties in whom the virus leven of disease was fermented by forced travel.

But I am excused sufficiently the attempt to get up for your entertainment here any circumstantial picture of horrors, by the fact, that at the most interesting season, I was incapacitated for nice observation by an attack of fever—mine was what they call the congestive—that it required the utmost use of all my faculties to recover from. I still kept my tent in the camp line; but for as much as a month, had very small notion of what went on among my neighbors. I recollect overhearing a lamentation over some dear baby, that its mother no doubt thought the destroying angel should have been specially instructed to spare. I wish, too, for my own sake, I could forget, how imperfectly one day I mourned the decease of a poor saint, who by clamor rendered his vicinity troublesome. He no doubt endured great pain; for he groaned shockingly till death came to his relief. He interfered with my own hard gained slumbers, and—I was glad when Death did relieve him.

Before my attack, I was fond of conversing with an amiable old man, I think English born, who having then recently buried his only daughter and grandson, used to be seen sitting out before his tent, resting his sorrowful forehead on his hands, joined over a smooth white oak staff. I missed him when I got about again; probably, he had been my moaning neighbor.

So, too, having been much exercised in my dreams at this time by the vision of dismal processions, such as might have

*Note: This camp was moved by the beginning of October to winter quarters on the river, where also, there was considerable sickness before the cold weather. I am furnished with something over 600 as the number of burials in the graveyard there.

been formed by the union in line of all the forelornest and ugliest of the struggling fugitives from Nauvoo, I happen to recall, as I write, that I had some knowledge somewhere of one of our new comers, for whom the nightmare revived and repeated without intermission the torment of his trying journey. As he lay, feeding life with long drawn breaths, he muttered: "Where's next water? Team—give out! Hot, hot—God, it's hot: Stop the wagon—stop the wagon—stop, stop the wagon!" They woke him—to his own content—but I believe returning sleep ever renewed his distressing visions, till the sounder slumber came on from which no earthly hand or voice could arouse him; into which I hope he did not carry them.

In a half dreamy way, I remember, or I think I remember, a crowd of phantoms like these. I recall but one fact, however, going far in proof of a considerable mortality. Earlier in the season, while going westward with the intention of passing the Rocky Mountains that summer, I had opened with the assistance of Mormon spades and shovels, a large mound on a commanding elevation, the tomb of a warrior of the ancient race; and continuing on my way, had left a deep trench excavated entirely through it. Returning fever-struck to the Papillon Camp, I found it planted close by this spot. It was just forming as I arrived; the first wagon, if I mistake not, having but a day or two before, halted into place. My first airing upon my convalescence took me to the mound, which, probably, to save digging, had been re-adapted to its original purpose. In this brief interval, they had filled the trench with bodies, and furrowed the ground with graves around it, like the ploughing of a field.

(TO BE CONTINUED.)

THE HISTORY AND MANNER OF BRITISH REGISTRATION.

BY GEORGE MINNS, ENGLISH GENEALOGIST.

Many Acts and Statutes have affected the recording and the preserving of our parish registers since the year 1538, the earliest official date, down to the year 1837, when compulsory, or state registration in England began. A few registers (less than ten) include entries as far back as 1528, but these were undoubtedly recorded after the Injunction was issued, ten years later.

It is evident from the passing of so many laws, that the legis-

lature felt the importance of keeping a record of the people for future reference; and as time advanced, endeavored to improve upon the then existing methods to further this praiseworthy end. The history of these valuable documents is an interesting study, and certainly necessary for the one who searches them to be acquainted with, or at least with an outline of the chief events.

It will be found that the absolute power of the monarch (particularly in despotic times) and the austerity of his deputies; the doubt and laxity of the ministers, and consequent negligence of the people; the severity of the ecclesiastical laws, administered by constraint; wars, riots, accidents and carelessness, have each and all played a part, from time to time, either for or against their welfare, during this long period—probably the most remarkable three-century period the world has ever known.

The first Injunction I have been able to trace, which apparently aimed to regulate registration, was made just prior to 1538, and was not unjustly considered a grievance, viz: "That no infant shall receive the blessed Sacrament of Baptism, bott onlesse a tribett (a tribute) be payed to the king," i. e., Henry VIII, as head over all things ecclesiastical and temporal in his dominions, or as it is in contemporary manuscripts, "in erth supreme, hedd undre Christ of the Church of England." In 1538, it was ordained by Thomas, Lord Cromwell, the king's Vicar General, "That every parson, vicar, or curate, shall kepe one boke or registre," wherein to enter all the baptisms, marriages and burials, and provide for the safe keeping of the same, and "lay upp the boke in a sure coffer with two lockes and keyes," or forfeit as a penalty for the omission, each time, three shillings and fourpence, to the repair of the church. The fines were given to the poor in 1547 by order of Edward VI. In 1559, they were equally divided, half to the poor, and half to the fabric fund, by Queen Elizabeth. This caused general mistrust, even fear, in those troublous times, as to what the king and his council could mean by giving such a command. The clergy were strong in their opposition to it, and meetings were held to protest against the measure—they, with others, erroneously supposing the charges would in time grow "by regesstrynge of thes thyngges." In this will be seen one (if not the principal) cause, why only about a tithe (it is said) of the parishes responded to the mandate by keeping a register of events, before Elizabeth ascended the throne in 1558.

In 1563 an attempt was made to establish an office of registration of all the church books to be kept in every diocese; but through the action of the clergy, it failed. Again in 1590, it was proposed that there should be an annual summary of all the registrations in England and Wales; this was opposed by the Archbishop, and subsequently fell through.

On Queen Elizabeth's accession in 1558, every newly appointed minister had to affirm that he would keep the register book ac-

cording to the queen's injunction. But in 1597, it having been found that the events were not in all cases fully, and regularly entered, nor the books so carefully preserved as it was ordained they should be, a new order was issued, which aimed at making registration more efficient and secure, and placing it altogether on much firmer basis than before, not only by providing books of a better material, but by commanding a second copy—a transcript, or duplicate of the original register—to be sent to the bishop for preservation in the principal registry of the district, every year, certified by the minister, and signed by the parish officers as being correct. It was confirmed in 1903, for certain officers still failed to send in their yearly returns to the registrar at Easter, as previously directed.

Following is a brief extract: "In every parish church and chapel within this realm shall be provided one parchment book, wherein shall be written the day and year of every christening, wedding, and burial, which have been in that parish since the time that the law was first made in that behalf (1538) so far as the ancient books thereof can be procured, but especially since the beginning of the reign of the late queen (1558). And for the safe keeping of the said book the church wardens at the charges of the parish shall provide one sure coffer with three locks and keys. And they shall transmit unto the bishop of the diocese, or his chancellor, a true copy to the end the same may faithfully be preserved in the registry of the said bishop. And if they shall be negligent in performance of anything herein contained it shall be lawful to proceed against them as contemnors of this our constitution."

The great importance of this latter Act is now recognized and appreciated, for the records of many years—in some instances containing hundreds or even thousands of entries not be found in the church registers today, have by this means been preserved to us in these venerable archives.

Unfortunately, custodians in the past, and I regret to say, some at the present time, have been very indifferent as to how the transcripts and other documents were kept. I have found them in every sort of condition, and for the most part unarranged. They could at least be kept free from damp and constantly accumulating dust. They are national property, and should have a nation's care, as other documents have, now preserved in the Public Record Office, the great libraries, and other places of safety. A certain custodian, not long since, gave an order to destroy a particular class of records under his care, saying they were useless and cumbersome. But may we not with surprise, if not with indignation ask, by what authority! Happily that order was not obeyed. Later, out of that selfsame heap of papers, I was able to restore several missing transcripts, affecting different parishes—in one

case as many as twenty-four years of events, besides a budget of other items of genealogical and historical interest.

In 1645 an order was given to register births as well as baptisms, but the date of the baptism was evidently considered the most important. During the Commonwealth (1649-1660) it was enacted, "That a true and just account might always be kept of all marriages (at this time made a civil contract) and also of the births of children, and deaths of all sorts of persons, the inhabitants should provide a book of good parchment, and make choice of some able and honest person, if a tradesman, to have the keeping of the said book, who should therein fairly enter in writing all marriages, births, and burials, and the parents, guardians, and overseers names." As a result, many of the registers and transcripts for that period are not always to be found at the church or the registry, if found at all. It is feared by some that they are lost; but I think we have reason to hope that they are not all lost. Only a few years have elapsed since the register of Gressenhall, Norfolk, from 1538 to 1720, missing for two hundred years; and quite recently, that of Codnor (St. Peter) Wiltshire, from 1597 to 1716, missing for one hundred years, have been recovered. Other instances of a like nature could be given if at all necessary.

There are two great reasons, I think, why Cromwell in 1653 expelled so many of the clergy, and appointed non-conformist preachers, and civil registrars to succeed them. In the first place, they were royalists; and Cromwell as Lord Protector of England, was not for the king. In the second place, the "Committee for examination of scandalous ministers" found so many and grave charges against them—for extortion, intemperance, profanity, high-church practices and general neglect of duty—that sequestration very soon followed. Until I had inspected the various papers referring to this matter, I knew very little, probably nothing of any certainty, which could justify the measure then taken. It was in more than one respect a calamity; but seemingly inevitable. Through the whole period, from the beginning of the civil war in 1642, to the return to monarchy, and reinstating the clergy in 1660, registration was greatly affected, probably more so than at any earlier or later time. After the restoration, in the reign of Charles II, an extraordinary Act was passed, "That no corpse shall be buried in any thing other than what is made of sheep's wool only, under a penalty of five pounds." This was to encourage the wool trade, and remained in force till the year 1814.

In 1694, the clergyman who neglected to record events, was fined one hundred pounds. In 1695, parents who omitted to have their children registered within five days of birth, were fined two pounds. In this same year a tax was imposed on every event recorded in the register. The following, or some similar allusion is made to this in several parish records. "Here beginneth a Reg-

ister of all persons born after May 1, who are liable to pay a duty to King William by virtue of an Act of Parliament for a tax to be layd on births, marriages, burials, batchelors (over twenty-five years of age) and widdowers, for ye carrying on the war against France The Act is to be continued five years."

The following undated note, written about 1750, was extracted from an old register, "During the reign of King William, the first parliament, notice is taken of them (the registers) though the object of the legislature is not to encourage this most useful evidence, but to raise supplies for carrying on the war with France. Lastly by Queen Anne (in 1705 or 6) the clergy is indemnified from the penalty of one hundred pounds imposed by William III, in case the duties upon christenings, births, and burials shall have been really paid. Notwithstanding however, these different Injunctions from the time of Henry VIII, parish registers are not yet kept as they should be. Causes:—Form of books, not properly columned, and the use of parchment on which few could write distinctly, too many leaves so that it was worn and thumbed and effaced before it was written out." The majority of registers exhibit little or no order in entering events before 1754. It was then that books with printed forms were introduced to take the place of the old parchment ones, but for marriages only. It was not till the year 1813 that similar books were provided for baptisms and burials.

What is known as Lord Hardwick's Act, was passed in 1753, and aimed at putting a stop to clandestine, or runaway, marriages; particularly those performed at the Fleet, and Mavfair, London. But if love could laugh at locksmiths, it could also laugh at this Act, which was limited to England and Wales only. Many evaded it by stepping over the border to Gretna Green, Scotland, or by journeying to the Channel Islands, where it was not necessary, as in England, to procure a license, or wait for three weeks while the banns were being published, before they could, as some records in the north quaintly put it, "tack tone toder" (take the one to the other) or be "handfasted." This Act did not affect Jews and Quakers; but the members of other denominations could not be married by any other than a church of England minister; and not legally by him, if at the time he was without a benefice, or a church of his own to perform the ceremony in. Here is possibly an additional reason to those already given (see p. 104, Vol. I) why certain persons ignored the church's discipline in respect to marriage, choosing rather to set about it in their own way, exclusively, than to be bound by formalities and fees.

I have selected a few other cases in point from different parishes, in answer to the bishop's inquiry, "Do you know of any who live as husband and wife who are known or suspected to be unmarried; or any who after the publication of Banns have been married in any other place; or that your minister have made any

clandestine marriages; or married any under age, or within the degrees prohibited?"

1637-1639. "Marie Harington is famed to live with Nathaniel Harwood both together in a house as man and wife, and are famed to be married, but not where either of them dwell nor by any license, and not certainly known to be married. And he hath made a lease of her land in his own name and hers as man and wife. They answered that they have been contracted these two years."

"We present Robert Rolfe and his wife for sitting together in the chancel to hear divine service."

"We present George Tripp and his wife for sitting promiscuously together in church."

The sexes were kept strictly apart during service times.

"1703. We present Thomas Bows and Mary Brockbanke his supposed wife for living together as man and wife and not shewing us (the churchwardens) a certificate of their lawful marriage when we reasonably desired it."

"1715. We present our vicar for marrying John Troughton and Agnes Weington for neglecting the ceremony of the king and the office belonging in the liturgy (the prayer book) concerning matrimony, and for going sometime after to marrying them over again."

"1723. John Tyson (presented) for not paying his marriage fees and oblations and dues to the clerk."

1728. Whereas George Mackereth junior and Margaret Beck living among us as man and wife, insomuch that some suspected that they were not married, made my chape-warden and myself to make a strict enquiry into the matter. And the said George brought to us a certificate by which we learn or suppose that they were married privately and illegall without either banns being first published or without a license so to do, by one Blamire (signs himself, Cleric of Bolton) which Blamire is very much guilty of such unwarrantable practices having no curate or benefice."

"1730. We present Joseph Newby and Agnes Farrer his pretended wife for being clandestinely married by one Thomas Blamier as we suppose, the certificate of their marriage being under his hand."

From the researches I have made, I am confident that the motive generally imputed to irregular marriages in the past is questionable. It cannot apply to all; and I think I have given here, and in a previous article sufficient reason to justify the statement. It must not be forgotten that people were once hampered by laws, customs, prohibitions, and persecutions, which were to them past all enduring. Without a due consideration of the times, and the condition of things which caused such results as I have set down; and without a known reason to sustain the charge, many might re-

linquish genealogical pursuit altogether, regard irregular, and consequently unrecorded marriages a reproach.

It is placed on record, that the Puritans petitioned Parliament to be allowed to marry when they choosed, and that the church's prohibited times to perform the ceremony might no longer prevail. It was not granted. It is evident that those who desired a helpmeet, but could not accept the doctrine and ceremony of the church, rather than submit to its rule, either remained single, or took the other alternative, and married by mutual consent, after the Scottish fashion; and who shall question the sincerity of their action, that it should not be regarded an honorable one! Or, not having absolute proof to the contrary, the innocence of lawfully married persons charged with a deadly sin, if a child happened to be born to them under forty weeks from the date of their marriage—a possibility not admitted it seems only in more recent times. In such a case both were censured, or punished in one way or another. Would not this fact alone cause some to conceal the place, date, and manner of marriage?

Flagrant cases among the lower classes, who could not escape the vigilant eye of the law, were punished with such severity, that the betrayed and abandoned partner of the crime, who always seem to have had more than a share of whipping and imprisonment, was sometimes crippled for life. Another form of punishment, was to stand in the church porch on a Sunday—in some cases, on three several market days, in three different towns, often many miles apart, and three Sundays in the church—with bare head and bare feet, clothed in a white sheet, with a white rod in the hand, there to bewail themselves, and beg every passer by to pray for them; then to enter the church and kiss the ground, and in the sight of all the people hear the minister declare the crime and discourse upon it, etc. Some paid as much as thirty pounds to escape an ordeal which might otherwise have cost them their lives.

I have said irregular marriages were not entered in the register, but their children if baptized, were; sometimes in the mother's name, under some such epithet as nothus, base-born, etc., at other times with the father's, or reputed father's name added. It was generally conceded that even the offspring of those who were admitted into the "holy state of matrimony" by the church, whose minister invoked God for a special blessing upon them in this behalf were no better off spiritually. They were accounted (as were all other children before baptism) children of wrath, conceived and born in sin, and even possessed of evil spirits; for whom there was but one decree if they died unbaptized, and consequently unrecorded in the register. My chief object in reverting to the matter again is, because some are apt to judge harshly, or draw conclusions hastily of the people of bygone times,

without a knowledge of the laws and conditions prevailing when their forefather's were "players on the world's stage."

The year 1783 was a notorious one, for then a tax of three-pence was charged on each entry registered, which, it is said, fell lightly on the rich, and pressed heavily on the poor. It was repealed in 1784. We need not wonder after reading this that taxes were laid upon light and heat. I allude to the hearth or chimney tax, and the window tax. Yet in these records, as in those accounting for ship money, presentments, etc., names and dates are sometimes to be found which are difficult to trace elsewhere. In 1812, an Act, called "Rose's Act," was passed, "for the better regulating and preserving Registers of Births, Baptisms, Marriages, and Burials." It is said by some writers to have been a careless and a slipshod Act. No provision was made for entering either births or deaths in the books in use at that time. Its chief aims were to have all the registers kept in an iron chest, in a dry and secure place; to enter the respective events in separate volumes; to send copies by the post to the bishop's registrar, to be indexed by him for the convenience of search; to punish by transportation those who altered, or made false entries. No official indexes were made before 1837.

Mr. Chester Waters, a writer on the subject, says: "It contained no provision to enforce on defaulting parishes or refractory registrars the performance of their duties;" and "It became notorious that the transcripts were thrown together in a heap; and that a large mass of them, which had by some error or accident become chargeable to postage had been from time to time refused by the registrars, and committed to the flames by the officials of the post office."

What that error was, I found quite recently in the bundle of papers already alluded to. Here it is: "1835. Notice of the Bishop's Court to be held in the different parishes of the diocese for swearing in the churchwardens, etc., and for the probate of wills, etc. By the provision of the late Register Act (1812) the copies (transcripts) of the parish registers are not to be given in at the Visitation as they usually were, but are to be sent by the post, before the first day of June, as directed, and they will come postage free; but if this form is not strictly attended to, the postage will be charged; in this case the packet will not be received at the Registry, but will be returned." Needless to say, the "form" was not strictly followed, and that is what caused the misfortune. This it appears was the last straw, or piece of red tape that broke the back of the methods which made such an unsatisfactory condition of things possible—a condition felt by many to be no longer tenable, with an ever increasing population of various denominations, without causing confusion, if not disaster; for the reports and statistics of the Registrar General are important from many points of view. The population more than

doubled by over two millions in the century 1730-1830, and quadrupled in the century 1801-1901.

On Queen Victoria's accession (1837) an Act, establishing a civil or state registration of births, marriages, and deaths, and indexes to the same, came into force. It was divested of every trait of the religious element which had dominated the practice for three hundred years; not however with the most favorable results. Registration allied to religion—too often in evidence by divisions, by fitful moods and arbitrary measures, by intrigue, cruelty and habitual litigation—could not possibly be in every way a perfect alliance. The church's hands were too full, and this will account for the omission of a good many names from the registers. Still, under these and other adverse circumstances, it is astonishing to find how much was accomplished by the church as well as by the civil authorities. But for their writings much of our history would be obscure. The church documents embrace marriage and other licenses, probate of wills, indentures, bonds, appointments, presentments and law proceedings, lists of inhabitants (where to sit in church), names of papists, and quakers, pass and settlement papers for the poor, etc. The civil documents treat of inheritance, exchange and sale of property, inquests, musters, licenses, taxes, parliamentary and criminal proceedings; and various other matters of a secular character, all more or less important to the student in history and genealogy; in which names may often be found with a more particular account given of them than the parish registers usually supply.

The whole business of registration as set forth in this final Act was placed on a more secure foundation than obtained before, or was even possible while it rested entirely in the hands of the church officials.

The Act did not deprive the clergy of the right to record baptisms, marriages, and burials; that has been done almost uninterruptedly to the present day, except occasionally in the case of burials. When certain churchyards closed in 1850, or later, and other places were set apart for future interments, the recording of these was left to Burial Boards, or to the Curators of cemeteries.

All these Acts were issued by the state authorities. Before 1837, it was left to the bishops to see that they were obeyed in every particular. Consequently, they sent out periodically, "Articles of Enquiry" which the officers of every parish were strictly enjoined to answer, as to whether the muniments, evidences and registers were duly and safely kept. I append a few answers from various places which may be taken as being fairly representative of the condition of things all through the country. The inference to be drawn is, that the highest authorities in the land were zealous in the matter of keeping records, and those under them

so frequently remiss that they had to be (figuratively speaking) whipped into obedience.

1589. "The register book is not yet perfected. Could not get the vicar to subscribe it."

1605. "They want a new register book, and a chest with three locks and keys."

"1607. The town bonds, and accounts were taken to Boniface Mitchells, whose house and goods were burnt. The register book was at the house of Nicholas Palmer at the time."

"1638. We have a register book of parchment, and the same is written in all points according to the Canon."

"1639. The christian name of the mother (of baptized children) have not been registered as yet."

"1690. Our curate neither buries any unbaptized nor excommunicated persons.

"1716. Our curate keeps the book himself, and we (the churchwardens) know nothing of the registering."

"1772. The minister takes care that all be duly entered into the parish register in order to be transmitted to the bishop's registry."

None of the Acts referred to affected Scotland and Ireland. Registers were of course kept in both countries, not however till a later date than that ascribed to England and Wales. They were badly kept, and many years are missing. It does not even appear that any provision was made to duplicate them; but other records are extant, kept by the civil officers, which contain valuable genealogical data.

Compulsory registration in Scotland began in 1854; and in Ireland in 1864. Only a very few registers in Scotland reach as far back as the 16th century. The earliest I have found is in Errol parish, dated 1553. It appears that no parish register in Ireland has been found of an earlier date than the 18th. century. In the Isle of Man, the earliest date is 1598.

Non-Parochial registers include all those kept by the various religious bodies existing prior to 1837, now deposited at Somerset House. They form a very important group of records, and often supply entries which cannot be found in those belonging to the church. They extend beyond the limits of a parish proper, and often contain the names of a whole generation on a single page.

Of Baptist, Calvinistic, Independent, Presbyterian, etc., there are more than 3,000 registers. There are also a few Catholic registers, and some of foreign non-conformists in London, to the number of 40, including Dutch, French, German, Lutheran, Swiss and Walloon churches; several of which are now dissolved. The latter register commences in 1567. Dr. Williams' register from 1742 to 1838 contains 60,000 entries of births of dissenters throughout the country. The Quaker registers number over

1,600. An index is at Devonshire House. The Registration Commission in 1837 made an Inquiry into the State Custody and authenticity of non-parochial registers, and addressed the following to each custodian—"Has any register been kept, etc., or been lost. If you know of any register not in your possession give an account of it, and if privately or otherwise kept. Have you any objection to sending it, and may any register sent remain in the custody of the Board?" The majority of them were surrendered at that time.

A writer on the "Old Bunhill Fields" burying ground, London, (Charles Reed, Esq., F. S. A.) in 1866 said: "In close proximity to the well-kept records of Dr. William's library in Redcross Street (against the loss of which library to Evangelical Non-conformity I am bound once again to protest) stand these well-attired volumes, 27 in number, and marked as "Bunhill Fields." It is said they contain 124,000 entries."

Besides the above, there is the Marine, Regimental and other miscellaneous foreign registers and records. Of records other than those under consideration, kept at that notable house, it is not my purpose to include in this article.

There are other important registries in London, viz. The Bishop of London's Registry; The Seaman's Register and Record Office, Westminster; and the Registry and Record Department, at the Office of the Secretary of State for India.

Although the register department of Somerset House is so rich in priceless documents, it is not the ideal place that I imagine some have pictured it. It is one of the many financial offices of the government, which add to the revenue, rather than a genealogical temple. Only the indexes of the original church records are allowed to be consulted by outsiders, and these often prove disappointing, as they do not give the name of the place of the person inquired for, nor the actual date. As for the other registers mentioned above, a few brief notes only are permitted to be made by courtesy of the chief of the department, for literary and for antiquarian purposes. A general search in the indexes costs one pound a day; a general search in the original registers, from 1854 as far as they go back at the Register House, Edinburgh, where you are free to extract all that you need for your purpose, costs one pound for ten days.

If our old registers ever find their way to London, it is to be sincerely hoped that those who have the charge of them will not be less generous with those desiring to inspect them, than their brethren away over the border, and many will have cause to rejoice; particularly those who have it in their hearts to honor their progenitors—the first principle, which should underlie and actuate all genealogical research.

RECORD OF THE DEAD

Who were Buried in the Cemetery at Salt Lake City, Utah, from 14 Aug., 1848 to 26 March, 1851.

NAME	TO WHOM RELATED	DATE OF BIRTH	PLACE OF BIRTH	DATE OF DEATH
Wallace, Mary M.	D. of Geo. B. and Melissa	8 Jan., 1847	At Winter Quarters	27 Sept., 1848
Wallace, Geo. B.	Son of Geo. B. and Melissa	12 June, 1847	Salt Lake City, Utah	14 Aug., 1848
Perkins, Diana	Wife of Wilson G. Perkins	29 Dec., 1811	Jackson Co., Tenn.	12 Aug., 1849
Gates, Mary S. M.	Wife of Hiram Gates	10 May, 1808	Bran Ford, Can.	18 Aug., 1849
Smithson, Lutesha H.	Daughter of John Holliday	24 Nov. 1824	Mississippi	15 Aug., 1849
Wooley, John D.	S. of John M. and Maria L.	30 Dec., 1846	Winter Quarters	14 May, 1849
Abbott, Ann	Wife of Lewis Abbott	17 June, 1779	Acton, Mass.	17 July, 1849
Scott, Leonard M.	Son of David and Elizabeth	6 Feb., 1831	Dearborn Co., Indiana	26 Mar., 1849
Pettigrew, Geo. F.	Servant of Henry Jolly	4 Jan., 1838	(Drowned)	17 July, 1849
Lambson —	S. of Philip B. and Jane A.	22 Mar., 1849	Salt Lake City, Utah	29 June, 1849
Levis, Philip E.	D. of Geo. W. and Mariane	6 June, 1849	Salt Lake City, Utah	6 June, 1849
Adair, Sarah		2 Sept., 1791	Orange Co., N. Y.	11 June, 1849
Baldwin, Caleb				29 Apr., 1849
Haws, Alvin	Son of Wm. and Mana	5 July, 1848	Indian Territory	2 May, 1849
Burgess, Wm. T.	D. of Joseph B. Pillarya	31 Aug., 1849	Salt Lake City, Utah	15 Sept., 1849
Nobles, Yamar	Son of James and Eunice	1 June, 1847	Jackson Co., Tenn.	20 Sept., 1849
Brown, John Y.	S. of Wilson G. and Diana	11 Mar., 1807		3 Sept., 1849
Perkins, Wilson G.	S. of Wilson G. and Diana	3 Mar., 1831		4 Sept., 1849
Perkins, Wm. A.	S. of Wilson G. and Diana	15 Mar., 1832		16 Sept., 1849
Perkins, James L.	D. of Sarah Bathet			1849
Bathet, Eliza C.	D. of Robert and Mary Ann	1847	Lee Co., Iowa	1849
Wilson, Phebe Ann	Son of Israel and Frida	Jan., 1815	Lee Co., Iowa	9 Nov., 1849
Elsworth, German	Son of James and Rhoda	9 Sept., 1849	Between Winter Quarters and Salt Lake City	27 Dec., 1849
Guyman, Brigham				

RECORD OF THE DEAD—Continued.

NAME	TO WHOM RELATED	DATE OF BIRTH	PLACE OF BIRTH	DATE OF DEATH
Pettit, Caroline A.	D. of Etham and Margaret	15 June, 1849	Nauvoo, Ill.	20 Jan., 1850
Allred, Hannah C.	D. of Rubian and Lucy	27 July, 1843	Salt Lake City, Utah	28 Jan., 1850
Pearson, Ephram	Son of Eph. and Nancy Ann	1 Sept., 1850(?)	Elk Horn River, Omaha	27 Apr., 1849
McMullin, Willard	Son of Willard and Martha	2 June, 1848	Tennessee	17 Feb., 1850
Langley, Geo. W.	Son of John and Elsa	20 Sept., 1818		
Lemuel A.	(Lamanite adopted by T. Ferguson)			
Stewart, Delpha	Wife of Wm. Stewart	15 May, 1812	Cumberland Co., N. C.	11 Mar., 1850
Perkins, Absalom	Son of Ute and Sarah	22 Nov., 1797	South Carolina	24 Mar., 1850
Snow, James	Son of Erastus and Artemesia			18 Jan., 1850
Leavitt, Phoebe	Wife of Wyer Leavitt	28 Apr., 1842	Salem, Mass.	5 Feb., 1850
Yamer, John	Son of Joshua and Thankful	26 July, 1796	Clairmont Co., Vermont	6 Apr., 1850
Thompson, Amanda B.	Wife of Ezra Thompson	15 Aug., 1778	Rhode Island	13 Apr., 1850
Turley, Mary	Wife of Theodore Turley	12 Sept., 1795	Vermont	1 Apr., 1850
Wakely, John N.	Son of John N. and Polly	3 June, 1815	Bristol, Conn.	30 Mar., 1850
Boyes, Agnes	D. of Geo. and Elizabeth	4 Nov., 1842	Hancock Co., Ill.	20 Feb., 1850
Davis, Wm. B.	Son of Henry and Rachel	24 Aug., 1849	Salt Lake City, Utah	24 Apr., 1850
Williams, Albina A.	D. of Thomas and Albina	10 Sept., 1834	Monroe, Overton Co., Tenn.	9 June, 1850
Allen, Alma	S. of Daniel and Mary Ann	10 May, 1849	Salt Lake City, Utah	17 May, 1850
Cole, Georgiann	D. of Thos. and Bethshebe Capshaw	12 Jan., 1836		14 July, 1850
Harding —	Son of Alvin	2 Feb., 1799	Blunt Co., E. Tenn.	27 July, 1850
Lott, Cornelius P.				
Sprague	Son of Francis and Agnes	17 Mar., 1784	Tealby, Lincoln Co., Eng.	2 July, 1850
Gunnel, John	Wife of Sam. Michell	Feb., 1823	Ohio	18 July, 1850
Mitchell, Martha	Son of Newell and Clarissa	27 Apr., 1850	Salt Lake City, Utah	11 Aug., 1850
Bullen, Samuel				

RECORD OF THE DEAD—Continued.

NAME	TO WHOM RELATED	DATE OF BIRTH	PLACE OF BIRTH	DATE OF DEATH
Bullock, James	S. of Thos. and Catherine S.	Oct., 1807	Scotland	10 Aug., 1850
Sessions, David	Son of David and Rachel	4 Apr., 1790	Vershere, Orange Co., Vt.	11 Aug., 1850
Alexander, Jane	D. of Lysander and Caroline	23 Aug., 1850	Salt Lake City, Utah	6 Sept., 1850
Amette, Harriet Allen				
Goforth				
Covey				
Clayton, Diantha	D. of Winslow and O. H. Farr	12 Oct., 1828	Charleston, Orleans Co., Vermont	11 Sept., 1850
Babcock, Jerusha	D. of J. and R. Rowley	30 June, 1802	Canadagua Co., N. Y.	25 Sept., 1850
Snow, Chas. W.		19 Nov., 1825	Cayuga Co., N. Y.	25 Sept., 1850
Byington				
Knight, Merriion Eliz.	D. of N. and J. Knight	24 Mar., 1849	Pottawattamie Co., Iowa. (Drowned)	2 Nov., 1850
Fengate, Cintha	D. of W. P. and Sarah	12 May, 1850	San Pete Co., Utah	7 Oct., 1850
Alexander, Jane Maria	D. of J. and T. Houston	9 Mar., 1828	Adison Co., Vermont	26 Aug., 1850
Alexander, Mary N.	D. of Henry and Jane	18 Aug., 1850	Salt Lake City, Utah	6 Oct., 1850
Woodward, Nancy	Aunt of John Gibbs		Worcester, Eng.	14 Oct., 1850
Day, Rodazine	D. of Hugh and S.	19 Dec., 1848	Pottawattamie Co., Iowa	17 Oct., 1850
Stratton, Jos. A.				
Watson, Euphemia	D. of Robert and Mary	31 Oct., 1849	St. Louis, Mo.	1 Nov., 1850
Houtz, Susannah	D. of J. and M. Pauling	19 June, 1811	Parms, Union Co., Pa.	30 Oct., 1850
Houtz, Lorenzo	Son of Christian and Susanah	29 Oct., 1850	Salt Lake City, Utah	4 Nov., 1850
Allen, Elihu	Son of Geo. and Rebecca		Cayuga Co., N. Y.	31 Oct., 1850
Price, Sarah Ann	D. of Chas. and Jane	5 Sept., 1845	Nauvoo, Ill.	25 May, 1846
				Buried at Bon-
				aparte, Iowa
Price, (Benj. P.)	Son of Chas. and Jane	11 Aug., 1842	(Killed by falling log.)	14 Oct., 1850

RECORD OF THE DEAD—Continued.

NAME	TO WHOM RELATED	DATE OF BIRTH	PLACE OF BIRTH	DATE OF DEATH
Snow, Amanda Eleanor	D. of Loronzo and Eleanor	19 Apr., 1850	Salt Lake City, Utah	28 Oct., 1850
Houtz, Christian	Son of Christian and Eliz.	16 July, 1805	Lebanon Co., Penn.	18 Nov., 1850
Duzette, Eliza	D. of Edward and Alice	28 Oct., 1849	Salt Lake City, Utah	9 Nov., 1850
Martin, Henette Eliz.	Son of Parish			
Parish, Alonzo	Son of Lucius N.	1824	Chocunat, Susquehanna Co., Pa.	9 Nov., 1850
Scovil	Wife of D. M. Perkins			
Perkins, Harriet Amanda	Wife of Hamilton Karns			
Dame, Lama	D. of Janin	16 May, 1823	New York City	20 Dec., 1850
Karns, Charlotte	D. of Alfred and Emerett	21 Mar., 1849	Salt Lake City, Utah	16 Oct., 1850
Randall, Emerett Louisa	D. of Geo. and Elizabeth	24 Aug., 1849	Salt Lake City, Utah	24 Apr., 1850
Boyes, Agnes	D. of Barnett and Ann	2 Dec., 1850	Salt Lake City, Utah	26 Dec., 1850
Rigby, Ann	Wife of Richard Brazier	24 Feb., 1783	North Tam, Sussex, Eng.	28 Dec., 1850
Brazier, Sarah	D. of W. S. and Mary	24 Oct., 1835	Cayuga Co., N. Y.	8 Jan., 1851
Covert, Calist	S. of David and Cassandra	15 Aug., 1779	Augusta, Va.	3 Jan., 1851
Pearce, Wm.				
Holt	Son of David and Eliz.	9 Jan., 1793	Pillstown, Rensclair Co., N. Y.	11 Jan., 1851
Potter, David				
Clark	Son of Seth and Lavina	26 Apr., 1849	Salt Lake City	16 Jan., 1851
Dodge, Erastus Seth		9 Feb., 1785	Rutland Co., Vt.	28 Jan., 1851
Bigelow, Nahum	D. of Thos. and Lucy	2 Mar., 1851	Salt Lake City	2 Mar., 1851
Bullock, Mary Ann	Son of Alex. and Margaret	25 Apr., 1808	Cumberland Co., Pa.	10 Mar., 1851
Lemon, Wm. M.	Son of Angilla and Dacia	5 July, 1805	Kings Co., Virginia	16 Mar., 1851
Molen, Jesse	Son of Reuben and Eliz.	5 Dec., 1808	Jackson Co., Tenn.	18 Mar., 1851
Perkins, Andrew H.	Wife of Geo. W. Hancock	13 Nov., 1824	Clarendon, Rutland Co., Vt.	19 Mar., 1851
Hancock, Betsey	Wife of Philander Bell	1 Dec., 1834	Kirtland, Ohio	19 Mar., 1851
Bell, Harriet	Son of John and Elizabeth	1 Dec., 1849	Salt Lake City	26 Mar., 1851
Gray, John	Son of Newel and Clarissa	24 Aug., 1837	Mercer, Somerset Co., Maine	26 Mar., 1851
Bullen, Francis Andw.				

RECORD KEEPING AMONG THE AZTECS.

BY ANTHONY W. IVINS.

All people, savage as well as civilized, appreciate the importance of keeping genealogical records. Among savage peoples the means by which records are kept, and genealogies traced are primitive and imperfect, and consequently do not extend back to remote times.

Of the tribes of which the native races of America were composed at the time of the discovery of the New World the majority kept records of their ancestors by verbal tradition, handed down from father to son, or by engravings upon wood or stone bearing the image of the person with his name or insignia. The Aztecs were the most powerful and civilized nation of North America, as the Peruvians were of the Southern continent. The remarkable calendar stone which is now in the museum at Mexico City, divides the year into periods corresponding very closely to our days, weeks, and months, and it is by reference to this calendar stone that archaeologists are able to trace the dates when the incidents here related occurred. Aztec history tells us that at the first home of their people was Aztlan. They left their native land in A. D. 1160 under the leadership of Huitziton and traveled south. They reached a place which they called Tula, near the present site of the City of Mexico, in 1196, where they remained twenty years, when they moved on to the Valley of Mexico, arriving at the latter place in 1216. Here they united with the Chichimecas by whom they were reduced to a kind of vassalage or slavery.

In 1325, which was 165 years after leaving Aztlan, the Aztecs moved from the main land to an island in the lake which covered the central part of the Valley of Mexico, where they founded a city which they called Tenochtitlan, signifying an eagle upon prickley pear with a snake in his talons, the present coat of arms of Mexico. Here they built altars to their gods Huitzilopuchtli and Mexitli, and it was from this latter word that the city came to be known as Mexico. Upon their arrival in the Valley of Mexico the Aztecs gave Tlapacantzin, one of their most lovely daughters to Ilhuicatl, son of the king of Zampanco.

Up to the time of the founding of their city, in 1325, they had been governed by a commission chosen from among the people, but now that they were established independently they decided that a kingdom would give them better facilities for development of their plans for conquest, so they chose Acamapitzin to be their first king. He was a direct descendant of Ilhuicatl and Tlapacantzin, and was chosen to be king in 1353. He married Ilancueitl,

daughter of the Lord of Coatlichan. She had no children and he married as his second wife Tezcatlamiahuatl, who bore him two sons, Huitzilihuitl and Chimalpopoca.

Acamapitzin reigned 37 years and was succeeded by his son Huitzilihuitl. He married Ayauhcihuatl, daughter of the king of Azcapozalco. He married, as his second wife, Miahuaxochitl, daughter of the Lord Quauhuahuac. She was the mother of Moctazuma the first.

During the reign of Huitzilihuitl alliances were formed by the Aztecs with a number of tribes on the main land and their influence as a nation was first recognized. Huitzilihuitl died in 1409 when his brother, Chimalpopoca, was chosen king. He died in 1423. One of his wives, a very beautiful woman, was induced to visit the court of Maxtla, king of Acolhuacan. While there she was subjected to great indignity by the king, the historian telling us that neither her tears nor prayers were sufficient to induce the tyrant to desist from his purpose. She immediately returned to Mexico and advised Chimalpopoca of her humiliation. Not having forces sufficient to declare war against Maxtla he decided to offer himself a sacrifice to the gods to wipe out his disgrace. Preparations for the sacrifice were completed when he was arrested by soldiers and taken to Acolhuacan and placed in a cage by Maxtla where he died. Chimalpopoca was succeeded by his brother Itzcoatl, who began his reign in 1423 and died in 1436. He avenged the death of his brother by declaring war against Maxtla who was slain and his dominions annexed to the Aztec empire which was thus greatly strengthened.

Itzcoatl was succeeded by Moctazuma I, Ithuicamina (Archer of the Heavens) who reigned from 1436 to 1464. During his reign the City of Mexico was inundated and threatened with destruction by an unusual rise of the waters of Lake Tezcoco and the nation was threatened with extinction by famine but these disasters were overcome largely through the sagacity of Moctazuma and the boundaries of the empire greatly extended.

Upon the death of Moctazuma I, 1464, his brother Axayacatl was elected king, it having become the custom to elect the new king from among the brothers of the dead ruler. Axayacatl was a great soldier and led the Aztec armies victoriously as far south as the Isthmus of Tehuantepec. He reigned until 1477 and was succeeded by his brother Tizoc. He died in 1480 from the effects of poison administered by his enemies. His brother Ahuitzotl was chosen as his successor and reigned from 1480 to 1502. He extended his conquests as far south as Guatamala. The temple of Huitzilipochtli was finished in 1486 and all of the prisoners taken during his campaigns up to that time, numbering, it is said, many thousands, were reserved for sacrifice at the time of its dedication. He died in 1502 and was succeeded by Moctazuma II. Under the reign of this king which extended from 1502 to

1520, the Aztec empire reached the zenith of its power. Its boundaries were extended, the City of Mexico was enlarged and embellished and new palaces built for the king. Moctazuma II, is said to have had more than one thousand wives and concubines. It was during his reign that the Spaniards, under Hernan Cortez conquered Mexico, A. D. 1520, and since that time we look to Spanish and not Aztec record keeping for history.

DONATIONS TO THE LIBRARY.

Genealogy of the Gates Family. This is a beautifully printed book of 370 pages, containing the genealogy of Stephen Gates and his American descendants. Stephen Gates came from Norwich, England and settled in Hingham and Lancaster, Massachusetts in the year 1638. Mr. Jacob F. Gates of Salt Lake City, the donor of the book, is a direct descendant.

The Dawson Family. This is a collection of family records with biographical sketches and other memoranda of various families and individuals bearing the name of Dawson, or allied to families of that name—presented by Nanny L. Richards, of Salt Lake City just before her death, which occurred January 7, 1911.

Register of the Fell Family, and their Connections, printed and published by the "Fell" association of Furness, Barrow-in-Furness, England; donated by Walter Ackroyd, of Magath, Canada.

"Kent's Directory" for the Year 1789, Containing an Alphabetical List of the Names and Places of Abode of the Directors of Companies, Persons in Public Business, Merchants, and other eminent Traders in the City of London and Westminster, and Borough of Southwark; with the numbers as they are affixed to their houses, agreeable to the late Acts of Parliament. Also separate lists of the Lord Mayor and Court of Aldermen, Commissioners of Excise and Customs, Directors of the Bank, East India, South Sea, Royal Exchange, Assurance, and Phoenix, Fire Office Companies, and Governor, Consul and assistants of the Russia Company; and their places of abode. To which is added a correct list of all the Bankers." The foregoing is the full title of an ancient and interesting volume printed in 1789, donated by A. P. Renstrom of Huntsville, Utah.

"The Gentleman's and Citizen's Almanac, Compiled by Samuel Watson, Bookseller, for the Year of our Lord, 1789; containing the Marriages and Deaths of the Princes of Europe; also the Names of the Lord Lieutenant; of His Majesty's Most Honorable Privy Council, and of the Lords and Commons of Parliament; also the Judges and several other Persons in Places of High Trust and Office in Ireland, both Civil and Military." This rare book has been presented to the library by Mr. Rae J. Lemert, of Helena, Montana.

A Christmas Reminder, being the names of about eight thousand persons, a small portion of the number confined on board the British prison ships during the war of the Revolution.—Presented by Frank Eddy Caldwell, M. D.

The Thomas Family of Hilltown, Bucks County, Pennsylvania.—Presented by William Matthews of Mesa, Arizona.

American and English Genealogies in the Library of Congress. A book of 805 pages, containing about 4,000 titles, and giving, as a rule, only the genealogies published in separate form. The works are arranged alphabetically by names of families, and under each family chronologically. Donated by E. Leroy Bourne, Salt Lake City.

Arabian Genealogical Tables, by Dr. F. Wustenfeld. Donated by Prof. A. B. Christensen of the Latter-day Saints' University, now in Leipzig, Germany.

One of the most remarkable items in the history and literature of the Arabs is their genealogies. No people can produce anything like it; none attaches so much importance to a noble extraction and to an unbroken line of ancestors; and no other people makes so often mention of their pedigrees and relationships. There is hardly an Arabian book in which this is not touched upon on almost every page; therefore, the study of genealogy, next to poetry and astronomy, belonged to the rudiments of scientific education among the Arabs. Their literature is very rich in genealogical works, and several of the larger historical works contain special chapters on genealogy, no one work however giving a complete pedigree, but the one supplementing the other.

The author of this work, Dr. Ferdinand Wustenfeld, divides the tables in two sets: the first division contains the tribes of Jemini, viz., the descendants of *Cahtan*, who lived about 700 years before Christ; the second division contains the tribes of Ismael; viz., the descendants of Adnan, who lived about 300 B. C. Dr. Wustenfeld taking 40 years as the average for one generation, figures 22 generations or a period of 880 years between

Adnan, the first, and the Prophet Mohammed (Muhammed) the last link, who was born 570 A. D. And it is noteworthy that that line of descent is unbroken.

The author did not follow the pedigrees any further than down to the contemporaries of Mohammed, the prophet, except in the case of a few illustrious persons; but he paid special attention to the families of rulers.

The Register or Index is arranged alphabetically, and according to the Arabian custom, the name of the father is always added, in order to differentiate persons of the same name; the first figure of letter following the name indicates the table, and the second figure tells the line on which the name can be found. For instance, the Prophet Mohammed (page 308) is given as follows: Muhammed ben Abdallah Z 22, which means Muhammed, the son of Abdallah, is to be found on table Z, line 22.—A. A. Ramseyer.

Memorials of the Family of Shelly of Great Yarmouth, Their Ancestors and Descendants, compiled by John Shelly, of Plymouth, England.

This beautiful book has been presented to the library by the compiler and forwarded by Henry Gray, of London.

Young's Family. Victor Christopher Yonges, his Ancestors in England, and his descendants in America: A History and Genealogy, by Selah Youngs Jr., New York, 1907.

This is a finely printed book of 377 pages; donated by the Young Family Association.

The Preston Genealogy, tracing the history of the family from about 1040 A. D. in Great Britain, in the New England States, to the present time. Edited by L. A. Wilson at the instance and under the direction of William B. Preston. Published by the Deseret News, Salt Lake City, Utah, 1900. Donated by Ann B. Lock.

BOOK NOTICES.

Descendants of Samuel Morse of Worthington, Mass., by Harriet Morse Weeks of Evanston, Ill. Press of the Eagle Printing and Binding Co., Pittsfield, Mass.

In looking over this book one is impressed by the fact that the many New England families have scattered all over the Union, for here are found names from many sections of our country. Besides the Morse family there are over 250 others mentioned.

One branch of the Booth family, showing the lines of connection with one-hundred Massachusetts Bay Colonists, by Charles Edwin Booth, member of New England Historic Genealogical Society, etc., 267 pages, price \$5.00 postpaid by the author, at National Arts Club, New York.

In this work complete lines are given for over ninety families, and while this is not the full number possible, it is thought that it comes more nearly to covering the ground than any volume of its kind that has thus far appeared in print.

Few genealogies give many references to the authorities from which their information is derived; in the present work the history of every family is referred to from twenty to sixty volumes. Over 500 volumes are thus indexed, making the references, in fact, a bioliography of the genealogical and historical literature relating to one hundred who are among the best-known Massachusetts Bay Colonists.

It is one of the best introduction to the study of the genealogy of New England families that can be found, for it contains a great amount of information relating to a larger number of Massachusetts and Connecticut settlers.

The index of Names and Persons covers eighteen pages and contains nearly 3,000 entries.

Colcord Genealogy. Descendants of Edward Colcord of New Hampshire, 1630 to 1908, by Doane Blood Colcord, B. S., M. D., Published by Mahlon J. Colcord, Coudersport, Pa. Press of the Potter County Journal, Coudersport, Pa.

This record aims to prove that the Colcords of New Hampshire and Maine whence have come all the Colcords in the United States, are the descendants of Samuel Colcord of Kingston, N. H., and of his father Edward, of Dover, who came to New England about 1630-31 from Hants County, England. Ten generations are given. Lists of descendants bearing names other than Colcord are given in the appendix. The volume is provided with two indexes and with a chart, showing lines of descent. The book is well illustrated and printed on beautiful paper.

Copeland Gleanings, 1651 to 1905, Compiled by Leland Stanford Copeland, Middletown Springs, Vermont.

This is a small pamphlet containing the record of the Copeland family which removed to Middleton, Vt., and thence to Russell, Kan. In addition to the sketches of the lives of the men, short notices are given of the family of their wives.

ANCESTRY HUNTING.

A tidal wave of ancestry-searching has swept over the country. Genealogical and biographical societies have been organized. Periodicals have sprung up which confine themselves exclusively to this subject. Newspapers are devoting departments to it. The so-called patriotic societies and orders have become a host, with branches in nearly every state. They count their numbers by tens of thousands, their rolls are steadily increasing, and new societies are constantly being organized. There is scarcely an achievement in which our ancestors took part which has not been made the rallying-point of some flourishing society. All these draw life and nourishment from the mighty stream of genealogical research. We must prove that we had ancestors, and that one or more of them had the distinction celebrated by the particular organization at whose door we knock for admission.

Librarians and the custodians of public records bear record to this great movement. The libraries have become wonderfully popular, thronged by multitudes who have enrolled themselves in the army of amateur genealogists. So onerous has become the work of handing out historical and genealogical books that in some large libraries such works have been gathered into alcoves which are thrown open to the public, where the ancestry-hunter may help himself.

Formerly such public records as deeds and wills constituted the special work of the lawyer. But his monopoly is a thing of the past. The genealogist has invaded this domain, and established equal rights. He still leaves to the lawyer the dry searching of titles to property, choosing for himself the pleasanter task of sifting out important data for the biography of an ancestor, or for the proofs of a line of descent.

Old church records, with their marriage and baptismal registers, have acquired an extraordinary value. In many cases these volumes have been rescued out of dark corners and from beneath the accumulations of dust and debris where they had been tossed as ecclesiastical junk. But the pastors and church secretaries who unearthed them at the instance of enquiring genealogists, have now discovered a profitable occupation for their leisure in transcribing items for correspondents. Indeed, a number of societies are now engaged in collecting these old registers, or in making transcripts for their archives.

What is the subtle attraction which draw these multitudes—the fascination which lures so many into genealogical research?—*From "Concerning Genealogics," by Frank Allaben.*



ELIZA R. SNOW SMITH.

THE UTAH GENEALOGICAL AND HISTORICAL MAGAZINE.

JULY, 1911.

ELIZA RONEY SNOW SMITH.

BY A. A. RAMSEYER.

(See ii under 16 in the Snow Genealogy, page 106.)

The following sketch is taken mainly from the "Pen Sketch of an Illustrious Woman," written by Mrs. Emmeline B. Wells, her close friend and associate and published in the Woman's Exponent in 1880.

Eliza R. Snow Smith was the most illustrious and best known woman in "Mormondom." Born in 1804, in Becket, Berkshire Co., Mass., she died in Salt Lake City, at the ripe age of 83 years. She was a woman of the strongest mental powers, of unflinching integrity, always valiant for the cause of truth and liberty. Nothing can better illustrate her character than these stanzas she wrote:

"Let those who would be Saints indeed
Fear not what others do,
But each unto himself take heed,
And righteousness pursue.

"What though the storm clouds gather dark,
Look up and trust in God;
And keep your eye upon the mark—
Hold fast the 'iron rod.'

"Fear not the darkness of the night,
But move with careful tread,
Till morning break, and azure light
The canopy o'erspread.

"Sell not your birthright for a mess
Of pottage, nor betray
Your holy covenant by a kiss;
'Tis now a proving day.

Maintain the freedom you have won—
Virtue is liberty;
Take not the yoke of bondage on;
The pure in heart are free."

In the month of December, 1838, she was, with her parents, driven from her home, in Daviess Co., Missouri, on account of her religious convictions. While walking ahead of the teams to get warm, she was interrupted in her meditations by one of the mob militia who remarked to her, "I think this will cure you of your faith." She looked him in the eye, and with emphasis, replied, "No, sir, it will take more than this to cure me of my faith." His countenance fell, and he said, "Well, I must confess you are a better soldier than I am."

Dignified, lady-like, inspiring respect, composed, never fussy, yet always busy, she possessed in a high degree the same striking energy of character, tenacity of purpose and perseverance under accumulated difficulties as the heroic foremothers of New England, from whom she descended. Industry and economy have gone hand in hand with her through life. She was a disciplinarian, ever punctual, very orderly and particular, possessed of remarkable power of concentration, combined with excellent ability; these with almost perfect control, great decision of character and a resolute will made her pre-eminently a leader and an organizer. Justice was one of her strong points, and she often said: "Justice before mercy."

One of the most powerful attributes of her nature was a sublime reverence for Deity, and all that pertains to religion and an exalted life. She truly was a priestess and prophetess of the Lord, for after partaking of the spirit of the true Gospel, she became more than before richly endowed with the gift of poetry, inspiration and prophecy, and her hymns and songs have been such a feature of beauty in the Church, that from an early period in its history she has borne the title of Poetess of Zion.

Her most famous poem, "O My Father," or "Invocation," depicts our true relationship to God, and exhibits such a depth of philosophy, never possessed by any other woman, that we may well be pardoned for quoting it in full:

O my Father, Thou that dwellest,
In the high and glorious place!
When shall I regain thy presence,
And again behold Thy face?
In Thy holy habitation,
Did my spirit once reside;
In my first primeval childhood,
Was I nurtured near Thy side.

For a wise and glorious purpose
Thou hast placed me here on earth,
And withheld the recollection
Of my former friends and birth.
Yet ofttimes a secret something
Whispered, 'You're a stranger here;'
And I felt that I had wandered
From a more exalted sphere.

I had learned to call Thee Father,
 Through Thy Spirit from on high;
 But until the key of knowledge
 Was restored, I knew not why.
 In the heavens are parents single?
 No; the thought makes reason stare!
 Truth is reason, truth eternal
 Tells me I've a mother there.

When I leave this frail existence,
 When I lay this mortal by,
 Father, mother, may I meet you
 In your royal courts on high?
 Then, at length, when I've completed
 All you sent me forth to do,
 With your mutual approbation
 Let me come and dwell with you.

Her poems have not only immortalized her but they have given comfort to the weary, encouragement to the weak and to those whose burdens were heavy. They have strengthened the hands and hearts of pioneer men and women while enduring severe trials. They have stimulated the young to nobler and higher purposes.

She was born a patriot, her grandfather having been a revolutionary soldier; and when quite young, she had listened with intense and childish eagerness to his thrilling, adventurous narratives of the war with the British.

In 1806 the Snow family moved West from Massachusetts, settling in Mantua, Portage Co., Ohio, making the eleventh family in the township. They endured many hardships and privations in that new and heavily timbered country, but through their efforts and with the blessing of God, they created for themselves an enviable home.

When Eliza was 31, (in 1835) she joined the Church of Jesus Christ of Latter-day Saints, and settled in Kirtland, Ohio. Soon after her arrival there she devoted some of her means to the building committee of the Temple, for which she was given a lot and house. She was teaching the Prophet's family school at that time as she had received in her youth a very good education. Her father joined the "Mormon" Church, later, and came to live in Kirtland with his family. In April, 1838, they left Kirtland, removing to Missouri, where the body of the Church had settled. During the winter of 1838-9, the "Mormons" were expelled from Missouri by the infamous order of Governor Boggs. They gathered to Commerce, afterwards named Nauvoo, (The Beautiful) on the banks of the Mississippi. During the few years that the Saints were permitted to dwell here in peace, light and intelligence which had long been hid, was made known to the faithful who had proved their integrity to the cause they had so earnestly espoused, and so manfully maintained in the face of every difficulty,

and unjust oppression. At this period a new era dawned upon woman; marriage and motherhood were indeed supremely glorified, and the Spirit of God enlightened the minds of those who humbled themselves and sought a testimony of the divinity of those eternal principles, which seemed too sublimely lofty for human comprehension.

It was during this period, too, that she became a leader among women. In 1842 the Relief Society was organized in Nauvoo by the Prophet Joseph, and women were appointed to preside, to keep records, to lay hands on the sick, and to perform other deeds of charity, love and mercy, pertaining to the true mission of woman. An organization for women was now made complete in itself and self-governing, offering to all its members an opportunity to obtain knowledge and intelligence, blessings and keys pertaining to woman and her labors. Eliza was chosen secretary, Emma Smith being the president; this brought Miss Snow prominently forward as one of the founders of the institution, and prepared her, as an organizer, organization being a strong feature of her character. When driven from Nauvoo, Ill., to Utah, with the Church, her strong executive ability, together with her organizing faculty, enabled her, as president of the Relief Society to enlarge this department of her work, and to organize besides, Young Ladies' associations, and Primary associations for children. Through these institutions the Lord has greatly blessed woman, new light has dawned upon her mind, latent thoughts have been aroused, and higher aspirations awakened, that have given fuller expression and deeper meaning to her lifework. Before leaving Nauvoo, she was called to labor as Priestess in the Temple, administering to hundreds of her sex the holy rites pertaining to the House of the Lord.

"Her life has been consecrated to Gospel work and to the elevation of woman and her redemption from the condition in which she has been so long held, helping to lift her into that freedom of action and range of thought from which custom and tradition have for ages excluded her."

At a mass meeting of some six thousand women, held in Salt Lake City, Jan. 13, 1870, a woman's meeting called on purpose to enlighten the nation regarding woman's position in the "Mormon" Church, Eliza R. Snow Smith made a strong and brilliant speech, from which the following is a brief extract:

"Our enemies pretend that, in Utah, woman is held in a state of vassalage—that she does not act from choice, but by coercion—that we would even prefer life elsewhere, were it possible for us to make our escape. What nonsense! We all know that if we wished we could leave at any time—either to go singly, or to rise *en masse*, and there is no power here that could or would wish to prevent us."

"I will now ask of this assemblage of intelligent ladies, Do you know of any place on the face of the earth, where woman has more liberty and where she enjoys such high and glorious privileges as she does here as a Latter-day Saint? No! the very idea of a woman here in a state of slavery is a burlesque on good common sense. * * * * Were we the stupid, degraded, heart-broken beings that we have been represented, silence might better become us, but as women of God, filling high and responsible positions, performing sacred duties—women who stand not as dictators, but as counselors to their husbands, and who, in the purest, noblest sense of refined womanhood, are truly their help-mates—we not only speak because we have the right, but justice and humanity demands we should."

Before another month had elapsed the legislature of Utah had passed a bill giving suffrage to woman, and Eliza R. Snow Smith rejoiced in woman's political emancipation in Utah, which was next to the first commonwealth in the Union to give woman the political and social rights belonging to her.

THE DESCENDANTS OF RICHARD SNOW, OF WOBURN, MASS.

By A. A. RAMSEYER.

The late President Lorenzo Snow intrusted to Mr. B. F. Cummings, Jr., the task of compiling the genealogy of his ancestors. An excellent paper was gotten up by him and some portion of the following have been culled from it, as well as from the Biography of Lorenzo Snow, written by his sister, Eliza R. Snow Smith.

Richard Snow is known to have been a resident of Woburn, Mass., as early as 1656, and he may have settled there some years previous to that date. The fact that the birth to him of a son, Daniel, is recorded there as having occurred on the 4th of February, 1644-5, would indicate that he was residing there then; but a local historian thinks he was not in Woburn so early. John and James, who were undoubtedly his sons, though no record of their birth as such appears at Woburn, are supposed to have been born before he settled there. That they were older than Daniel is indicated by the dates of their marriages. In 1659 Richard Snow was relieved from military duty on account of infirmity, and in June, 1667, his will was proved. It was attested by Francis Wyman and Allen Converse.

A Richard Snow embarked in the ship *Expedition*, from Gravesend, England, on the 20th of November, 1635, with a large number of other passengers, bound for Barbados. He was then aged 28 years. As is well known, a great many immigrants who finally settled in New England, sailed for, and for a time sojourned in Barbados. A number of persons who were fellow passengers of this Richard Snow, are later found in New England, and it is not at all improbable that he is the person who settled in Woburn; if so, he was born in 1607. The name of his wife is unknown. He was doubtless single when he left England, as no wife is named as having sailed with him.

Richard Snow of Woburn was a man of intelligence and respectability, and became ancestor of a numerous posterity who were noted for those qualities.

FIRST GENERATION.

1. RICHARD SNOW, an early inhabitant of Woburn, Mass., had the following children, the first two having been born, as is supposed, before he settled there :
 2. i. JOHN, b. ab. 1640, d. 25 Nov., 1706.
 3. ii. JAMES, b. ab. 1642.
 - iii. DANIEL, b. 4 Dec., 1644-5, d. 8 July, 1646.
 4. iv. SAMUEL, b. 28 Mar., 1647.
 5. v. ZACHARIAH, b. 29 Jan., 1649.

SECOND GENERATION.

2. JOHN SNOW (*Richard*¹) b. ab. 1640, m.—; settled at Woburn, where he d. 25 Nov., 1706. His children were :
 6. i. JOHN, b. 13 May, 1668.
 7. ii. ZERUBBABEL, b. 14 May, 1672.
 8. iii. TIMOTHY, b. 16 Feb., 1674-5, d. 4 Mar., 1747.
 - iv. HANNAH, b. 6 June, 1677.
 - v. MARY, b. 4 Aug., 1680.
 - vi. EBENEZER, b. 6 Oct., 1682, d. 11 Feb., 1704.
 - vii. NATHANIEL, b. 16 Nov., 1684.
3. JAMES SNOW (*Richard*¹) b. ab. 1642, m.—; settled at Woburn, where he had :
 - i. JAMES, b. 10 Aug., 1671.
 - ii. ABIGAIL, b. 25 May, 1674.
 - iii. LYDIA, b. 5 Sept., 1676.
 - iv. SARAH, b. 18 Feb., 1679.
4. SAMUEL SNOW (*Richard*¹) b. 28 March, 1647. Settled in Woburn; m., first, Sarah —, who d. 15 June, 1686; he m., second, Sarah Parker, who was b. in Cambridge, Mass., 6 Jan., 1660, and d. 28 Jan. 1694-5.

Children by first wife :

9. i. SAMUEL, b. 8 Feb., 1669-70.
- ii. SARAH, b. 28 May, 1672.
10. iii. DANIEL, b. 9 July, 1674.
- iv. ABIGAIL, b. 4 April, 1677.
11. v. RICHARD, b. 10 Dec., 1683.
- vi. HANNAH, b. 8 June, 1686.

Children by second wife :

- i. DEBORAH, b. Oct., 1687, d. 30 Dec., 1687.
 - ii. JOANNA, b. 10 Feb., 1688-9.
 12. iii. EBENEZER, b. 7 Oct., 1691.
5. ZACHARIAH SNOW (*Richard*¹) b. 1649, was wounded in King Phillip's war, 1676, and in June, 1677, presented in court his father's will, of which he was the executor. He appears to have resided in Woburn, and to have died there 14 April, 1711, age 60; but no record of his children if he had any, has been found.

THIRD GENERATION.

6. JOHN SNOW (*John*,² *Richard*¹) born 13 May, 1668; m. Sarah —; resided in Woburn, and had there :
- i. ELIZABETH, b. 18 Mar., 1695.
 - ii. JOSEPH, b. 6 May, 1697.
 - iii. MARY, b. 14 Aug., 1699.

In 1907, Owen N. Wilcox published a "History of the family of Benjamin Snow, who is a descendant of Richard Snow of Woburn, Mass." In this large volume of over 385 pages, the compiler mentions the descendants of Benjamin Snow (1754-1817), who was a son of Henry (1725-1770), who was a son of Joseph, b. May 6, 1697, the same as ii Joseph, mentioned in the third generation.

7. ZERUBBABEL SNOW (*John*,² *Richard*¹) b. 1672, m., 22 Sept., 1697, Jemima Cutler; he died 20 Nov., 1733; resided in Woburn, and had there :
- i. ZERUBBABEL, b. 19 July, 1698, d. Sept., 1747.
 - ii. JOSIAH, b. 24 Jan., 1700.
 - iii. JABEZ, b. 12 Mar. 1701, d. 9 Dec., 1715.
 - iv. JEMIMA, b. 19 Aug., 1702, m., 1728, Abraham Jossebyn of Marlboro, Mass.
 - v. EBENEZER, b. 26 April, 1704.
 - vi. JOHN, b. 30 Mar., 1706.
 - vii. WILLIAM, b. 25 Jan., 1708.
 - viii. ABIGAIL, b. 29 Mar., 1711.
 - ix. JABEZ, b. 16 Mar., 1716.

8. TIMOTHY SNOW, (John,² Richard¹) b. 16 Feb., 1675; resided in Woburn, m., 16 Jan., 1706, Lydia Pierce, who died 27 April, 1764, aged 81; he died March, 1747, aged 74.

Children:

- i. TIMOTHY, b. 19 Feb., 1707, d. 19 Sept., 1775.
- ii. ISAAC, b. 26 Feb., 1709.
- iii. LYDIA, b. 20 Feb., 1711, m., 1735, Jabez Thompson.
- iv. JACOB, b. 5 Sept., 1714.
- v. MARY, b. 13 April, 1717, m., 1750, John Kidder of Charlestown, Mass.
- vi. ZACHARIAH, b. 15 Aug., 1719, d. 21 Sept., 1754.
- vii. ABRAHAM, b. 28 Dec., 1721.

9. SAMUEL SNOW (*Samuel*,² Richard¹) b. 8 Feb., 1670, m. Abigail —; was known as Lieutenant Samuel Snow. In 1724 he removed from Woburn to Ashford, Ct., whither his son Samuel also went, and where both became prominent. He died there 19 Dec., 1743, aged 74; his wife died 12 Jan., 1748.

Children:

- 13. i. SAMUEL, b. 24 Aug., 1692.
 - ii. ABIGAIL, b. 18 Mar., 1694.
 - iii. SARAH, b. 14 Sept., 1697.
 - iv. RUTH, b. 8 May, 1700.
 - v. REBECCA, b. 11 Feb., 1703.
 - vi. ELIZABETH, b. 29 Dec., 1705.
 - vii. BENJAMIN, b. 29 Aug., 1708.
 - viii. JOSEPH, b. 18 May, 1713.
10. DANIEL SNOW (*Samuel*,² Richard¹) b. 9 July, 1674, resided in Woburn; m. Rachel —, and had:
- i. RACHEL, b. 25 Nov., 1697.
 - ii. SARAH, b. 2 Nov., 1709.
 - iii. RICHARD, b. 6 Mar., 1712.
 - iv. DAVID, b. 30 Mar., 1714.

Perhaps it was this Daniel Snow who married Mary —, at Woburn; if so she was his second wife, and he had by her:

MARY, b. 9 May, 1722.

11. RICHARD SNOW (*Samuel*,² Richard¹) b. 10 Dec., 1683, resided in Woburn; m., 1 Jan., 1707, Elizabeth Reed of Charlestown, Mass., who, after his death, married John Gould of Woburn. His children were:

- i. JOSHUA, b. 13 Oct., 1707, d. young.
- ii. RICHARD, b. 5 Jan., 1708.
- iii. JOSHUA, b. 16 Jan., 1710, d. 8 Dec., 1753.

12. EBENEZER SNOW (*Samuel,² Richard¹*) b. 7 Oct., 1691, resided in Woburn; m. Mary —, and had:

- i. JUDITH, b. 20 Aug., 1716.
- ii. MARY, b. 13 April, 1718.
- iii. SARAH, b. 31 Dec., 1720.
- iv. EBENEZER, b. 14 Sept., 1723, d. young.
- v. EBENEZER, b. 24 April, 1726.
- vi. RACHEL, b. 7 July, 1729.

FOURTH GENERATION.

As there are 100 persons comprised in the fourth generation (wives included), 152 in the fifth, 212 in the sixth, 132 in the seventh, in which President Lorenzo Snow was born, we will only mention the families of his ancestors in direct line. The next one then will be:

13. SAMUEL SNOW (*Samuel,³ Samuel,² Richard¹*) born 24 Aug., 1692, in Woburn; m., there, 10 June, 1718, Sarah Locke, of the neighboring town of Lexington; removed to Ashford, Ct., with his father in 1724, and died there 24 Dec., 1756; his wife died there, 16 Nov., 1790, at the age of 95.

Their children were:

- i. SAMUEL, b. 7 Dec., 1719.
- 14. ii. OLIVER, b. 28 Aug., 1721.
- iii. SARAH, b. 24 Jan., 1724, d. 17 May, 1726.
- iv. SARAH, b. 29 April, 1726.
- v. STEPHEN, b. 5 July, 1730.
- vi. SYLVANUS, b. 17 Mar., 1732.
- vii. ELIZABETH, b. 11 July, 1734, d. 1 April, 1737.
- viii. TIMOTHY, b. 20 Sept., 1737, d. 9 April, 1749.
- ix. ELIZABETH, b. 28 Sept., 1739.

FIFTH GENERATION.

14. OLIVER SNOW (*Samuel,⁴ Samuel,³ Samuel,² Richard¹* born 28 Aug., 1721, resided in Ashford, Ct., where he died 18 Mar., 1796. He married there first, 12 April, 1748, Elizabeth Phillips, who died 14 May, 1761, and married, second, 26 July, 1763, Ursula Streeter, who died 9 April, 1804.

Children of first wife:

- 15. i. OLIVER, b. 25 Mar., 1749.
- ii. DIADEMA, b. 13 Nov., 1750, d. 6 July, 1754.
- iii. ASA OR ASEPH, b. 26 Dec., 1752, d. 4 July, 1754.
- iv. ASA, b. 26 Aug., 1754(?).
- v. DIADEMA, b. 29 June, 1756, m. Jonathan Wadsworth.
- vi. NATHAN, b. 10 Dec., 1759.
- vii. SOLOMON } twins, b. 18 April, 1761.
- viii. SILAS }

Children by second wife:

- ix. AMAZIAH, b. 21 April, 1764.
- x. PARLEY, b. 6 Nov., 1765.
- xi. ZIBA, b. 26 Mar., 1766, d. 29 Mar., 1767.
- xii. ELIZABETH, b. 6 Nov., 1768.
- xiii. SABRA, b. 5 Mar., 1771.
- xiv. JEMIMA, b. 1 Feb., 1775.

SIXTH GENERATION.

15. OLIVER SNOW (*Oliver*,⁵ *Samuel*,⁴ *Samuel*,³ *Samuel*,² *Richard*¹) b. 25 Mar., 1749, in Ashford, Ct., m., first, about 1772, Rebecca Wadsworth; he m., second, Roxylana Taylor. Not far from the time of his first marriage, he removed from Ashford to Becket, Berkshire Co., Mass., thence to Auburn, Geauga Co., Ohio, where he died 5 Aug., 1841.

Children of first marriage:

16. OLIVER, b. 18 Sept., 1775, d. 17 Oct., 1845.
 RONEY, b. 22 Nov., 1776, d. 23 April, 1817.
 FRANKLIN, b. 27 Jan., 1779, d. Nov., 1864.
 HASTINGS, b. 23 Sept., 1780, d. 11 April, 1815.
 CHARLOTTE, b. 19 Aug., 1782, d. 19 May, 1851.
 REBECCA b. 1 May, 1784, d. June, 1856.

Children of second marriage:

- CLEMONS, b. 30 Mar., 1787, d. 24 Aug., 1789.
 ELECTA, b. 8 Oct., 1789, d.—, 1864.
 LORIN, b. 21 Jan., 1796, d. 22 Nov., 1863.
 LURY, b. 21 Jan., 1796, d. 25 Dec., 1871.
 ALVIRAS, b. 24 Mar., 1798, d. 6 Mar., 1882.
 LUCINA, b. 28 Feb., 1800.

SEVENTH GENERATION.

16. OLIVER SNOW (*Oliver*,⁶ *Oliver*,⁵ *Samuel*,⁴ *Samuel*,³ *Samuel*,² *Richard*¹) b. 18 Sept., 1775, at Becket Mass., d. 17 Oct., 1845; m. Rosetta Leonora Pettibone, b. 22 Oct., 1778, at Simsbury, Ct. Both were descendants of Puritan stock, those who fled from religious persecution in England. Among their children were two who were destined to accomplish great things in the religious and social world., viz., Lorenzo and Eliza Roney.

Children of Oliver Snow:

- i. LEONGRA ABIGAIL, b. 23 Aug., 1801, in Becket, Mass., d. 11 Feb., 1872.
- ii. ELIZA RONEY, b. 21 Jan., 1804, in Becket, Mass.; m. Joseph Smith; d. 5 Dec., 1887.

- iii. PERCY AMANDA, b. 20 April, 1808, in Mantua, O.; d. 27 Aug., 1848.
- iv. MELISSA, b. 24 July, 1810, in Mantua, O.; d. 16 Dec., 1835.
- 17. v. LORENZO, b. 3 April, 1814, in Mantua, O.; d. 10 Oct., 1901.
- vi. LUCIUS AUGUSTUS, b. 31 Aug., 1819, in Mantua, O.; d. Jan., 1898.
- vii. SAMUEL PIERCE, b. 22 Aug., 1821, in Mantua, O.

DOMESDAY BOOK.

BY GEORGE MINNS, *English Genealogist.*

Willm the Conquero^r
 This mighty Willm of Normandy
 As Bokys olde makith mencon
 Be iuste tytle & by his Chevalry
 made Kyng by conquest of brutesalbion [Englonde]
 putte ought harald and toke possesyon
 Bare his Crowne full xxj. yere
 Buryd at Cane thus seithe the cronyclere.

—Old Rhyming Chronicle.

A Frenchman, a Briton, a Dane and a Saxon, make an Englishman.—*History of Foreign Refugees.*—Burn.

The number of persons at the present day must be few indeed, who—if they know anything at all about history—have not heard of Domesday Book, and that William the Conqueror was in some way responsible for its production, and that it is generally acknowledged to be one of the most prized of all our ancient records; but of its contents, its object, its utility, I presume very little is known by the many; indeed, until comparatively recent times, no one had taken the task in hand to study the whole of its pages seriously; even the scribes of 600 years ago, we are told, failed to copy it accurately, when it was necessary to refer to it in the courts of law.

This may in some measure be accounted for, at the outset, by the difficulties of the text; which, for the most part is written in an archaic hand in contracted Latin forms, and abounds in many unfamiliar names, both of places and things, expressed in terms peculiar to that remote period of time. There is also a certain amount of Saxon interspersed.

All this is uninviting, certainly to those who are inexperienced in deciphering ancient documents, to make an attempt to unravel the meaning of so many mysterious looking characters, in a Ms.

extending over several hundreds of pages of folio; but the initiated—the antiquarian and historian, are not slow to consult it for information it would probably be in vain to seek for elsewhere. With all its difficulties, it need not cause us to remain wholly uninformed of what it consists, for there are several printed works on the subject by various writers, from which, entertaining and instructive matter can be drawn; moreover, we can now obtain fac-simili in zinco-photography of the whole, or of any single county, deciphered, and to some extent translated, if we desire to study it at home. They are somewhat expensive to purchase; and the usual experience of readers is, after devoting years of study to its pages, that they have only gained just a bare knowledge of the contents of this wonderful Book, which, Professor Freeman says, “Has a fascination which cannot be put into words.”

Some are of opinion that analyses of the work would be more profitable for the reader to study than the bare text alone. Others believe that Domesday is its own interpreter, and that dictionaries and glossaries perplex, and are apt to mislead the student.

I have said Book; it is rather Books! for the wealth of information it embodies is not confined to one volume alone.

Assuming then, that these are not accessible to my readers, I will endeavor to enlighten them, as briefly as may be, of its history and contents, and give a general idea of the scope of the work. More than this must not be expected, for it is not possible without extending far beyond reasonable limits to give in this article more than a faint outline of the Great Domesday Book as a whole. To enumerate or to treat of all its various points in detail, or venture into theories about them is not my purpose. The best of our commentators do not altogether agree in respect of these.

The Great Survey—the collecting of data for a statistical report of the country, which was ultimately destined to form the subject matter of Domesday Book—was made by order of William the Conqueror in the latter part of his reign. The actual date is somewhat uncertain, some say 1086, others place it earlier. However, this may be, it is certain that the original returns of the Survey could not have been methodized, and entered immediately into the Book itself; that was probably not done till sometime later than the date usually assigned.

Many are of opinion that Domesday Book was actually completed in 1086, and must have taken several years to accomplish. If 1086 is the true date of the Survey, it is doubtful if William ever saw more than the loose sheets or rolls on which the returns of the enumerators were written; as he is said to have gone abroad in that same year, where he died some twelve months later, on the 9th of September, 1087.

The first volume of the Great Domesday Book contains the

census of some thirty or more counties. The second, and larger volume, relates to Essex, Norfolk, and Suffolk only. For some reason the most northerly counties were omitted. Some think it was because of their wild and uncultivated state, others because they had been completely devastated by the Conqueror's army, and yet others there are who repudiate both of these ideas.

Another volume, having three versions, is called the "*Inquisitio Eliensis*;" it deals with six of the Eastern counties belonging to the monastery of Ely. Fuller particulars are given in this volume, in some instances, than are to be found in Domesday itself. But the counties of Essex, Norfolk, and Suffolk in the "*I. E.*" tally with the second volume of Domesday. The three other eastern counties, and the contents of another volume devoted to Cambridgeshire alone—the "*Inquisitio Comitatus Cantabriensis*"—are thought to have been copied from the original returns in their entirety. In the latter volume there is a remarkable difference to be observed in its general arrangement when compared with Domesday. So much so, that one writer suggests the possibility of an intermediate volume, from which both it and the Ely volumes were transcribed. As part of the original returns were lost, and others possibly destroyed as being of no further use after they had been copied, it is difficult to determine this. Mr. J. H. Round declares the "*I. C. C.*" to be the true Key to the Domesday Survey.

There are also the Exeter, and the Wiltshire Domesday Books, and Domesday Books of a later date, as the Bolden Book, which contains the returns for Durham, dated 1183.

Each of the Books have been found to contain omissions, errors, and double entries. It is therefore necessary for the student to compare the volumes together, and by endeavoring to discern the original text, obtain a more perfect understanding of its varying parts, and additional light on obscure passages. And to enable him to fathom the depths of Domesday still more completely, to find the nature of the Record and the knowledge of what its many obsolete words and expressions really meant; to comprehend its value, its theoretical and practical uses, it is also necessary to search contemporary and somewhat later records, as they help to simplify what would otherwise be a very great task to arrive at just conclusions. Referring to the errors and omissions, Sir Henry Ellis says, "The greatness of the design might itself be expected to occasion some omissions." And the Rev. Eyton, "The scribes had to perform a task not only of manual labor and imitative accuracy, but a task requiring intellect—intellect clear, well-balanced, and trained withal."

It will not be uninteresting to observe what the great precursor of Domesday—the Saxon Chronicle—has to say about it. The translation of the extract is by Mr. Benjamin Thorp, A. D. MLXXXV (1085). In this year men declared, and for sooth

said, that Cnut, king of Denmark, son of King Svein, was bound hitherwards, and would win this land with the aid of Robert, Count of Flanders, because Cnut had Robert's daughter to wife. When William, King of England, who was then in Normandy—because he owned both England and Normandy—was apprised of this, he went into England with so large an army of horsemen and foot, from France and from Brittany, as never before had sought this land, so that men wondered how this land could feed all that army. But the king caused the army to be distributed through all this land, among his vassals, and they fed the army, each according to the measure of his land. And men had great affliction this year; and the king caused the land about the sea to be laid waste, so that if his foes should land, they might not have whereon they might so readily seize. But when the king was informed in sooth that his foes were hindered, and could not further their expedition, he let some of his army go to their own land; and some he held in this land over the winter. Then at mid-winter the king was at Gloucester with his "Witan" (lords in assembly) and there held his court five days, and afterwards the archbishop and clergy had a Synod three days. After this the king had a great council, and very deep speech with his "Witan" about this land, how it was peopled, or by what men; then sent his men over all England, into every shire, and caused to be ascertained how many hundred hides (assessed land. the Hide varied in area, but was usually 120 acres), were in the shire, or what land the king himself had, and cattle within the land, or what dues he ought to have, in twelve months from the shire. Also he caused to be written how much land his archbishop had, and his suffragan bishops, and his abbots and his earls; and what or how much each man had who was a holder of land in England, in land, or in cattle, and how much money it might be worth. So very narrowly he caused it to be traced out, that there was not one single hide, nor one yard of land, nor even—it is shame to tell, though it seemed to him no shame to do—an ox, nor a cow, nor a swine, was left, that was not set down in his writ. And all the writings were brought to him afterwards."

It is thought possible that those who had the matter in hand were more exacting than was required by the king's precept; yet, on the other hand, unless they took account of the stock, they could not arrive at the true value of a manor, (land belonging to a lord—a lordship).

For the due execution of the Survey, certain Commissioners, Inquisitors, Justices, and Legates of the king were appointed to go into each county. "The Inquisitors," says Sir. H. Ellis, "upon the oaths of the Sheriffs, the Lords of each manor, the Presbyters of every Church, the Reves (Sheriffs or Stewards), of every Hundred (division of a county), the Bailiffs, and six Villans (villagers, or townsmen), were to enquire into the name of the place:

who held it in the time of King Edward (1041-1066), who was the present possessor, how many hides in the manor, how many caracutes (plough land, 120 acres), in demesne (deman, lands adjacent to the manor house), how many homagers (tenants who paid homage to a superior), villans, cotarii (cottagers), servi (slaves), what free-men, how many tenants in socage (free-holders), what quantity of wood, how much meadow and pasture, what mills and fish-ponds, how much added or taken away, what the gross value in King Edwards time, what the present value, and how much each free-man or sock-man had or has. All this was to be triply estimated; first, as the estate was held in the time of King Edward the Confessor; then, as it was bestowed by King William; and thirdly, as its value stood at the formation of the Survey. The jurors moreover to state whether any advance could be made in the value." Juries were summoned by the Commissioners from various orders, half of which were English and half foreigners, so that an absolutely trustworthy and impartial statement might be had of all the property held by the Tenants-in-chief—the Barons under the king—and the revenue of the whole country.

The mode of procedure in entering the returns was to arrange the names of the chief tenants under manors in the several hundreds, almost always beginning with the expression, "Terra Regis." (The king's land—the original crown lands.)

The under tenants were next specified—those who held lands under the Barons, and lastly the description of the property and its value. The outcome of all this enquiry resulted in an extraordinary amount of historical and other evidence, embracing (1) Genealogy—in the names of tenants, under tenants and others, their heirs and successors, from whom many English families obtain their origin; (2) Topography—in the description of places, the hundreds, manors and townships, modes of tenure, the feudal system of holding lands by military and other service; (3) Population—their rights, manners, customs, location, social and financial position, employment, government, law, officers, and matters ecclesiastical. It is said, "No other land can shew such a picture of a nation at one of the great turning points of its history. For the Great Survey is in truth a picture of the nation, and nothing else."

By it, the Conqueror had the exact knowledge he required of his own land and revenue; while in disputed cases, the rights of his subjects were settled by it; and to this day it serves to shew what manor is, and what is not ancient demesne. In cases relating to manorial rights, mining rights, and rights of common, fisheries, etc., it is frequently referred to. No other record could possibly afford evidence of such high value as Domesday. Only just recently an important case was settled on the evidence of

Domesday, and this, after a period of 800 years! No manor has been created since 1294.

The king claimed the whole of the land, and was lord of all. Retaining a goodly portion of it for his own use, he afterwards granted estates to the chief of his followers, who, in return, were to render him feudal—military, and other service, whenever occasion required. Lands were also granted to the Bishops and Abbots. Each of these in turn subdivided their possession for a like consideration of service to under tenants, and these again to tenants under them. A person forfeited all his lands to the king if he failed to answer a summons. He could send a substitute, who, if he failed, would render his lord subject to a penalty of fifty shillings—a large sum in those days. Of tenants-in-chief, there were about 1,400, of under tenants, 7,871. All are named, as well as their appropriate titles and location, together with the value, tenure and services attached to their several possessions. Enumerated with these are persons of more or less importance, which, according to Sir H. Ellis' summary, reach the total of 283,242. An alphabetical list is given in his work, of the chief persons who were owners or occupiers of land in the time of King Edward, as well as at the Survey. It is only the Ely and Cambridge volumes which contain the lists of jurors in their respective hundreds. These were doubtless chosen for their local and personal knowledge. The value of their testimony and the information afforded by these lists, is therefore inestimable. Domesday Book is also known as the "*Liber de Wintonia*"—the Winchester Book. The official returns of the Inquisition were sent to that place, to be presented to the king; and the Book into which these were afterwards copied was first deposited in the the *Domus Dei*, or *Domesdei*, a chapel in the Cathedral of Winchester—God's House.

And again, as the "*Liber de Thesauro*." At that time the Royal Treasury was at Winchester castle, where it was afterwards deposited, and where it remained for several years before it was transferred to Westminster. The "*Great Rate Book*," the "*Book of Judicial Verdict*," the "*Law Book*"—"Dom Bok," (Saxon), etc., are applied to Domesday by certain writers. One of these in the fifteenth century says, "It is called Domesday, because like the great Day of Judgment, it spares none."

Historians have, as a rule, following the Anglo-Saxon Chronicler's "growl," charged the Conqueror with wanton cruelty, greed and tyranny, in ousting the Saxon landowners, together with their laws and customs, in order to introduce new ones, and establish his own peculiar mood of government. Later writers, however, recognize him as the great organizer and founder of the Kingdom; a lover of justice and order, who so thoroughly examined the systems of his predecessors—revising some, and rejecting others which were faulty or untenable; that he made it possible by his

wise legislation, and sound form of administration, for the country to develop into what it has—a great Empire! The more Domesday is studied, the more will this become apparent. Even the Saxon Chronicler admits William's sagacity and thoroughness as a monarch. It is certain that the Conqueror did not dispossess all, but only those who were his greatest opponents, and who fought against him at the battle of Hastings. Undoubtedly many Thanes or Saxon Noblemen, who did not oppose the king, retained their hereditary possessions under the new regime, subject to the Geld, or land tax, whose illustrious names are recorded in history, and who are undoubtedly represented at the present day. Further research would probably reveal more than are now known to have descended from both chief, and under tenants. The Rev. Mumford says, "In the second volume of Domesday under a separate head, are such lands as were possessed without a title from the Conqueror. That is, they that held them were neither put in possession by the Sheriff with authority from the king, nor by his legal or special commissioners, nor by his writ or brief." Another writer states, "Although the confiscation of the lands of the laymen fell more lightly on Somerset than on many counties, all the larger lay tenants-in-chief in 1086 with one exception, were "Frenchmen," as foreigners, whether French or Norman, are styled in Domesday." It is recorded that there were but few of those who were established in England by the Conqueror whose descendants in the male line, held their estates for any great length of time. Mr. J. H. Round expresses himself thus: "How can it have been politic for William, not only to provoke Harold, but to outrage the English people? It was Harold with whom his quarrel lay; and as to those, he hoped to make his future subjects, to ravage their lands wilfully and wantonly was scarcely the way to commend himself to their favor; it would rather impel them, in dread of his ways, to resist his dominion to the death."

Respecting the principle by which William was guided in the distribution of the land, and appointing the civil and ecclesiastical officers, there is very little reliable information. Some appear to have had enormous grants of land. Others, in time, increased their holdings by marriage, and probably by purchase. All services were paid by grants of land, both before and after the Conquest. It was a universal system of tenure which was introduced by William, called Feudalism, the elements of which existed prior to his invasion. Robert de Burgh, Count of the Mortaigne, in Normandy, is said to have had 793 manors. Peter, the Norman Bishop of Lichfield (1072-1084) owned over one hundred thousand acres.

To support his dignity, Odo, Bishop of Baieux, as Earl of Kent, had 439 manors granted him. Odo was William's half-brother,

and fought with him at Hastings. He became immensely rich, but finally all his property was confiscated and he was banished from the Kingdom. Alan, Earl of Richmond, who married Constance, daughter of the Conqueror, obtained a grant of 142 manors. In the county of Norfolk 1392 manors were held by 62 persons. In Suffolk 629 manors were held by 19 persons—Lords or Barons, who, after the Bishops, were the highest of rank.

Following are a few brief extracts, translated, which will show the form some of the entries take in Domesday:

"In the city of Exeter the King has ccc houses minus xv rendering custom. This renders xviii pounds a year. Of these Baldwin the Sheriff has vi pounds by weight and assay, and Colvin xii pounds by tale for the service of queen Eadgyth [Edith]. This city in the time of King Edward did not pay geld except when London, York and Winchester paid, and this was half a mark of silver for the use of the men-at-arms. When an expedition went by land or by sea, this city did service to the same amount as v hides of land."

"The same Turolde held Draiton. The Countess Godeva formerly held it. There was one hide of land subject to a tax. The cultivated land employs v ploughs [equal to 600 acres]. In the Lord's demesne is one plough, with two herdsmen and one Villein. In the time of King Edward it was worth viii shillings, now only vi shillings."

The King holds Axeminstre. In the time of King Edward it was answerable for one hide. There is land for xx ploughs.
* * * * It renders viii pounds. Of the land of this manor William de Ow holds half a virgate [15 acres] of land which belonged thereto in the time of King Edward, and Eccha the reeve permitted a certain priest to hold one ferling of land in the time of King Edward. Now the monks of Labatailge hold it."

"The King holds Alseminstre. There is land for xl ploughs [40 Caracutes]. In demesne are ii ploughs, iiiii serfs, xxx vil-
leins, and xx bordars [? husbandman], with xviii ploughs. It renders xxvi pounds by weight and assay. To this manor are due xv pence from Cherleton, a manor of the bishop of Coutances; and from Honetone, a manor of the Earl of Mortain, xxx pence; and from Smaurige, a manor of Ralph de Pomerei, xxx pence; and from Maneberie, a manor of William Chievre, xxx pence; and from Roverige, a manor of S. Mary of Rouen, xxx pence. These pence the King has not had now for several years. Adjacent to the same manor is Odesclive, Edric the cripple held it in alms from King Edward. Now Edward, son of Edric, holds it, and it paid geld for one virgate of land."

"Ulf, a free-man under the protection of Gurth, holds ii carucates of land in Sumerledetun for a manor; there were always iiiii

villeins, and iiii bordars. In the Confessor's time, and now, ii ploughs were kept."

"The same William Pantulph holds Tirelire. Uluric and Ravesvard held it for ii manors and were free. Here i hide geldable. The land is for ii ox teams. Here iii villeins and i serf with i team. It was worth xvii shillings, now xx shillings."

Domesday records several singular and heavy fines payable to the Bishop. "If any free man does work on a holy-day the bishop has a forfeit of eight shillings. A slave or maid-servant so transgressing pays four shillings. A merchant coming into the city and carrying a stall, shall pay four shillings if he take it down between the ninth hour of the Sabbath and Monday, without license from the bishop's officer."

According to Ellis, The Offices attached to names of a higher description, were 31 in number. Those of an inferior description and trades, 36 in number. Ecclesiastical Officers 5, and Assistants in Husbandry, 11 in number. Following these is a description of the land, its woods, fields, meadows, vineyards, forests, parks, orchards, mills, salt-works, iron and lead works, fisheries, measurements, money, moneyers, and the liberty of coinage, Territorial Jurisdiction, and Franchises, Counties—their subdivisions and customs. Cities and Burghs and their customs, castles, manors, towns and villages, houses, markets and tolls, tenures and services, heriots and reliefs, Criminal and Civil Jurisdictions, and Ecclesiastical matters.

The two volumes of the Great Domesday Book were printed, with type made expressly for the purpose, under the direction of Sir Henry Ellis, the Principal Librarian of the British Museum, in 1783. His estimated time was five years; and the cost, £12,681 minimum, and £18,443 maximum. It was ten years in passing through the press, and the cost exceeded by a large amount the maximum sum estimated.

In 1811 a third volume was printed by the Royal Commission, containing the Indices. Under the same authority a fourth, or supplementary volume subsequently follows. The vicar of Hooton Pagnell, Yorks, the Rev. W. Bawdwen undertook a translation of Domesday into English. Ten counties were completed, but the work was abandoned in 1812. Translations of the county portions will be found in Dugdale, and in other provincial histories.

By command of her late Majesty, Queen Victoria, fac-simili in Photo-Zincography were produced under the direction of Col. Sir. H. James. That of my own county—Norfolk—appeared in 1862, and contains 343 pages quarto. I have endeavored to the best of my ability to give in this article a brief account of our great national Record; and conscious as I am of its many failings, I trust it will not prove altogether uninteresting to those who have sufficient patience to read its pages.

I will conclude by adding the titles of a few works of reference :

- Rev. W. Airy—Digest of Domesday (Beds.)
 — Birch—Domesday Book.
 Sir. H. Ellis—General Introduction to D. B.
 Professor Freeman—Norman Conquest.
 Rev. R. W. Eyton—Notes on Domesday.
 — Kelham—D. B. Illustrated.
 Rev. G. Munford—Analysis of D. B. (Norf.)
 Sir. F. Palgrave—Analysis of Domesday.
 J. H. Round—Domesday Studies.
 J. H. Round—Feudal England.
 J. H. Round—Articles in Quarterly Review.

THE MORMONS.

A Discourse delivered before the Historical Society of Pennsylvania, March 26, 1850, by Thomas L. Kane.

(Continued from page 75, Number 2.)

The lengthened sojourn of the Mormons in this insalubrious region, was imposed upon them by circumstances which I must now advert to.

Though the season was late, when they first crossed the Missouri, some of them moved forward with great hopefulness, full of the notion of viewing and choosing their new homes that year. But the van had only reached Grand Island and the Pawnee villages, when they were overtaken by more ill news from Nauvoo. Before the summer closed, their enemies set upon the last remnant of those who were left behind in Illinois. They were a few lingerers who could not be persuaded that there might yet be time for them to gather up their worldly goods before removing, some weakly mothers and their infants, a few delicate young girls, and many cripples and bereaved and sick people. These had remained under shelter, according to the Mormon statement, at least, by virtue of an express covenant in their behalf. If there was such a covenant, it was broken. A vindictive war was waged upon them, from which the weakest fled in scattered parties, leaving the rest to make a reluctant and almost ludicrously unavailing defense, till the 17th day of September, when one thousand six hundred twenty-five troops entered Nauvoo, and drove all forth who had not retreated before that time.

Like the wounded birds of a flock fired into toward nightfall, they came straggling on with faltering steps, many of them with-

out bag or baggage, beast or barrow,* all asking shelter or burial, and forcing a fresh repartition of the already divided rations of their friends. It was plain now, that every energy must be taxed to prevent the entire expedition from perishing. Further emigration for the time was out of the question, and the whole people prepared themselves for encountering another winter on the prairie.

Happily for the main body, they found themselves at this juncture among the Indians, who were amicably disposed. The lands on both sides of the Missouri in particular, were owned by the Pottawatamies and Omahas, two tribes whom unjust treatment by our United States, had the effect of rendering most auspiciously hospitable to strangers whom they regarded as persecuted like themselves.

The Pottawatamies on the eastern side, are a nation from whom the United States bought some years ago a number of hundred thousand acres of the finest lands they have ever brought into market. Whatever the bargain was, the sellers were not content with it; the people saying, their leaders were cheated, made drunk, bribed, and all manner of naughty things besides. No doubt this was quite as much of a libel on the fair fame of this particular Indian treaty, as such stories generally are; for the land to which the tribe was removed in pursuance of it, was admirably adapted to enforce habits of civilized thrift. It was smooth prairie, wanting timber, and of course in game; and the humane and philanthropic might rejoice therefore that necessity would soon indoctrinate its inhabitants into the practice of agriculture. An impracticable few, who may have thought these advantages more than compensated by the insalubrity of their allotted resting place, fled to the extreme wilds, where they could find deer and woods, and rocks and running water, and where, I believe, they are roaming to this day. The remainder, being what the political vocabulary designates on such as Friendly Indians, were driven—marched is the word—galley slaves are marched thus to Barcelona and Toulon—marched from the Mississippi to the Missouri, and planted there. Discontented and unhappy, they had hardly begun to form an attachment for the new soil, when they were persuaded to exchange it for their present Fever Patch upon the Kaw or Kansas River. They were under this second sentence of transportation when the Mormons arrived among them.

They were pleased with the Mormons. They would have been pleased with any whites who would not cheat them, sell them whiskey, nor whip them for their poor gipsy habits, nor bear themselves indecently toward their women, many of whom among the Pottawatamies, especially those of nearly unmixed French de-

*Note:—I know of an orphan boy, for instance, who came by himself at this time a-foot, starting with no other provisions than his trouser's pocket full of biscuit, given him from a steamboat on the Mississippi.

scent, are singularly comely, and some of them educated. But all Indians have something like a sentiment of reverence for the insane, and admire those who sacrifice without apparent motive, their worldly welfare to the triumph of an idea. They understand the meaning of what they call a great vow, and think it the duty of the right-minded to lighten the votary's penance under it. To this feeling they united the sympathy of fellow-sufferers for those who could talk to them of their own Illinois, and tell the story how from it they also had been ruthlessly expelled.

Their hospitality was sincere, almost delicate. Fanny Le Clerc, the spoiled child of the great brave, Pied Riche, interpreter of the Nation, would have the pale-face Miss Devine learn duetts with her to the guitar; and the daughter of the substantial Joseph La Framboise, the interpreter of the United States,—she died of the fever that summer,—welcomed all the nicest young Mormon Kitties and Lizzies, and Jennies and Susans, to a coffee feast at her father's house, which was probably the best cabin in the river village. They made the Mormons at home, there and elsewhere. Upon all their lands they formally gave them leave to tarry just as long as should suit their own good pleasure.

The affair, of course, furnished material for a solemn council. Under the auspices of an officer of the United States, their chiefs were summoned, in the form befitting great occasions, to meet in the dirty yard of one Mr. P. A. Sarpy's log trading house, at their village. They came in grand toilet, moving in their fantastic attire with so much aplomb and genteel measure, that the stranger found it difficult not to believe them high born gentlemen, attending a costumed ball. Their aristocratically thin legs, of which they displayed fully the usual Indian proportion, aided this illusion. There is something, too, at all times very Mock-Indian in the theatrical French millinery tie of the Pottawatamie turban; while it is next to impossible for a sober white man, at first sight, to believe that the red, green, black, blue and yellow cosmetics with which he sees such grave personages so variously dotted, cancelled, and arabesqued, are worn by them in any mood but one of the deepest and most desperate quizzing. From the time of their first squat upon the ground, to the final breaking up of the council circle, they sustained their characters with equal self-possession and address.

I will not take it upon myself to describe their order of ceremonies; indeed, I ought not, since I have never been able to view the habits and customs of our aborigines in any other light than that of a reluctant and sorrowful subject of jest. Besides, in this instance, the display of pow wow and eloquence were both probably moderated by the conduct of the entire transaction on temperance principles. I therefore content myself with observing, generally, that the proceedings were such as every way became the grandeur of the parties interested, and the magnitude of the

interests involved. When the Red Men had indulged to satiety in tobacco smoke from their peace pipes, and in what they love still better, their peculiar metaphoric rhodomontade, which, beginning with the celestial bodies, and coursing downward over the grandest sublunary objects, always managed to alight at last on their Grand Father Polk, and the tenderness for him of his affectionate colored children; all the solemn funny fellows present who played the part of chiefs, signed formal articles of convention with their unpronounceable names.

The renowned chief, Pied Riche—he was surnamed Le Clerc on account of his remarkable scholarship,—then arose and said:

"My Mormon Brethren,

The Pottawatamie came sad and tired into this unhealthy Missouri Bottom, not many years back, when he was taken from his beautiful country beyond the Mississippi, which had abundant game and timber and clear water everywhere. Now you are driven away, the same, from your lodges and lands there, and the graves of your people. So we have both suffered. We must help one another, and the Great Spirit will help us both. You are now free to cut and use all the wood you may wish. You can make all your improvements, and live on any part of our actual land not occupied by us. Because one suffers, and does not deserve it, is no reason he shall suffer always: I say. We may live to see all right yet. However, if we do not, our children will.—Bon Jour."

And thus ended the pageant. I give this speech as a morsel of real Indian. It was recited to me after the Treaty by the Pottawatamie orator in French, which language he spoke with eloquence. Bon Jour is the French, Indian and English Hail and Farewell of the Pottawatamies.

The other entertainers of the Mormons at this time, the Omahas, or Mahaws, are one of the minor tribes of the Grand Prairie. Their Great Father, the United States, has found it inconvenient to protect so remote a dependency against the overpowering league of the Dahcotahs or Sioux, and has judged it dangerous at the same time to allow them to protect themselves by entering into a confederation with others. Under the pressure of this paternal embarrassment and restraint, it has therefore happened most naturally, that this tribe, once a powerful and valuable ally of ours, has been reduced to a band of a little more than a hundred families; and these, a few years more, will be entirely extinguished. When I was among them, they were so ill fed and their protruding high cheek bones gave them the air of a tribe of consumptives. The buffalo had left them, and no good ranges lay within several hundred miles reach. Hardly any other game found cover on their land. What little there was, they were short of ammunition to kill. Their annuity from the United States was trifling. They made next to nothing at thieving. They had

planted some corn in their awkward Indian fashion, but through fear of ambush dared not venture out to harvest it. A chief resource for them, the winter previous, had been the spoilation of their neighbors, the Prairie Field Mice.

These interesting little people, more industrious and thrifty than the Mahaws, garner up in the neat little cellars of their underground homes, the small seeds or beans of the wood pea vine, which are black and hard, but quite nutritious. Gathering them one by one, a single mouse will thus collect as much as half a pint, which before the cold weather sets in he piles away in a dry and frost proof excavation, cleverly thatched and covered in. The Omaha animal, who, like enough, may have idled during all the season the Mouse was amassing his toilsome treasure, finds this subterranean granary to give out a certain peculiar cavernous vibration when briskly tapped upon above the ground. He wanders about, therefore, striking with a wand in hopeful spots: and as soon as he hears the hollow sound he knows, unearths the little retired capitalist along with his winter's hope. Mouse wakes up from his nap to starve, and Mahaw swallows several relishing mouthfuls.

But the Mouse has his avenger in the powerful Sioux, who wages against his wretched red brother an almost bootless, but exterminating warfare. He robs him of his poor human peltry. One of my friends was offered for sale a Sioux scalp of Omaha, "with grey hair nearly as long as a white horse's tail."

The pauper Omahas were ready to solicit as a favor the residence of white protectors among them. The Mormons harvested and stored away for them their crops of maize: with all their own poverty, they spared them food enough besides, from time to time, to save them from absolutely starving; and their entrenched camp to the north of the Omaha village, served as a sort of breakwater between them and the destroying rust of the Sioux.

This was the Head Quarters of the Mormon Camps of Israel. The miles of rich prairie enclosed and sowed with the grain they could contrive to spare, and the houses, stacks, and cattle shelters, had the seeming of an entire county, with its people and improvements transplanted there unbroken. On a pretty plateau overlooking the river, they built more than seven hundred houses in a single town, neatly laid out with highways and byways, and fortified with breastwork, stockade, and block houses. It had too its place of worship, "Tabernacle of the Congregation," and various large workshops, and mills and factories provided with water power.

They had no camp or settlement of equal size in the Pottawatamie country. There was less to apprehend here from Indian invasion; and the people scattered themselves therefore along the rivers and streams, and in the timber groves, where they found inviting localities for farming operations. In this way many of

them acquired what has since proved to be valuable pre-emption rights.

Upon the Pottawatamie lands, scattered through the border region of Missouri and Iowa, in the Sauk and Fox country, a few among the Ioways, among the Poncahs in a great company upon the banks of the L'Eau qui Coule, or Running Water River, and at the Omaha winter quarters;—the Mormons sustained themselves through the heavy winter of 1846-1847. It was the severest of their trials. And if I aimed at rhetorical effect, I would be bound to offer you a minute narrative of its progress, as a sort of climax to my history. But I have, I think, given you enough of the Mormon's sorrows. We are all of us content to sympathize with a certain extent of suffering; but very few can bear the recurring yet scarcely varied narrative of another's distress without something of impatience. The world is full of griefs, and we cannot afford to expend too large a share of our charity, or even our commiseration in a single quarter.

This winter was the turning point of the Mormon fortunes. Those who lived through it were spared to witness the gradual return of better times. And they now liken it to the passing of a dreary night, since which they have watched the coming of a steadily brightening day.

Before the grass grew of 1847, a body of one hundred and forty-three picked men, with seventy wagons, drawn by their best horses, left the Omaha quarters, under the command of the members of the High Council who had wintered there. They carried with them little but seed and farming implements, their aim being to plant spring crops at their ultimate destination. They relied on their rifles to give them food, but rarely left their road in search of game. They made long daily marches, and moved within as much rapidity as possible.

Against the season, when ordinary emigration passes the Missouri, they were already through the South Pass; and a couple of short day's travel beyond it, entered upon their more arduous portion of their journey. It lay in earnest through the Rocky Mountains. They turned Fremont's peak, Long peak, The Twins, and the other King Summits, but had to force their way over other mountains of the rugged Utah Range, sometimes following the stony bed of torrents, the head waters of some of the mightiest rivers of our continent, and sometimes literally cutting their road through heavy and ragged timber. They arrived at the grand basin of the Great Salt Lake, much exhausted, but without losing a man, and in time to plant for a partial autumn harvest.

Another party started after these pioneers from the Omaha winter quarters, in the summer. They had five hundred and sixty-six wagons, and carried large quantities of grain, which they were able to put in the ground before it froze.

The same season also these were joined by a part of the Battalion and other members of the Church, who came eastward from California and the Sandwich Islands. Together, they fortified themselves strongly with sunbrick wall and blockhouses, and living safely through the winter, were able to tend crops that yielded ample provisions for the ensuing year.

In 1848, nearly all the remaining members of the Church left the Missouri country in a succession of powerful bands, invigorated and enriched by there abundant harvest there; and that year saw fully established their Commonwealth of the New Covenant, the future State of DESERET.

I may not undertake to describe to you in a single lecture the geography of Deseret and its Great Basin. Were I to consider the face of the country, its military position, or its climate or its natural productions; each head, I am confident, would claim more time than you have now to spare me. For Deseret is emphatically a New Country; new in its characteristic features, newer still in its bringing together within its limits the most inconsistent peculiarities of other countries. I cannot aptly compare it to any. Descend from the mountains, where you have the scenery and climate of Switzerland, to seek the sky of your choice among the many climates of Italy, and you may find, welling out of the same hills, the Freezing Springs of Mexico and Hot Springs of Iceland, both together coursing their way to the Salt Sea of Palestine in the plain below. The pages of Malte Brun provide me with a less truthful parallel to it than those which describe the happy Valley of Rasselas or the Continent of Balnibarbi.

Let me then press on with my history, during the few minutes that remain for me.

Only two events have occurred to menace seriously the establishment at Deseret: the first threatened to destroy its crops, the other to break it up altogether.

The shores of the Salt Lake are infested by a sort of insect pest, which claims a vile resemblance to the locust of the Syrian Dead Sea. Wingless, dumpy, black, swollen-headed, with bulging eyes in cases like goggles, mounted upon legs of steel wire and clock-springs, and with a general personal appearance that justified the Mormons in comparing him to a cross of the spider on the buffalo, the Deseret cricket comes down from the mountains at a certain season of the year, in voracious and desolating myriads. It was just at this season, that the first crops of the new settler were in full glory of their youthful green. The assailants could not be repulsed. The Mormons, after their fashion, prayed and fought, and fought and prayed, but to no purpose. The "Black Philistines" mowed their way even with the ground, leaving it as if touched by an acid or burnt by fire.

But an unlooked for ally came to the rescue. Vast armies of bright birds, before strangers to the valley, hastened across the

lake from some unknown quarter, and gorged themselves upon the well-fatted enemy. They were snow white, with little heads and clear dark eyes, and little feet, and long wings that arched in flight "Like an angel's." At first, the Mormons thought they were new enemies to plague them; but when they found them hostile only to the locusts, they were careful not to molest them in their friendly office, and to this end declared a heavy fine against any who should kill or annoy them with firearms. The gulls grew to be as tame as the poultry, and the delighted little children learned to call them their pigeons. They disappeared every evening beyond the lake; but, returning with sunrise, continued their welcome visitings till the crickets were all exterminated.

This curious incident recurred the following year, with this variation, that in 1849, the gulls came earlier and saved the wheat crops from all harm whatever.

A severer trial than the visit of the cricket-locusts threatened Deseret in the discovery of the gold of California. It was due to a party of the Mormon battalion recruited on the Missouri, who on their way home, found employment at New Helvetia. They were digging a mill race there, and threw up the gold dust with their shovels. You all know the crazy fever that broke out as soon as this was announced. It infected every one through California. Where the gold was discovered, at Sutter's and around, the standing grain was left uncut; whites, Indians, and mustees, all set them to gathering gold, every other labor forsaken, as if the first comers could rob the casket of all that it contained. The disbanded soldiers came to the valley; they showed their poor companions pieces of the yellow treasure they had gained; and the cry was raised: "To California—to the gold of Ophir, our brethren have discovered! To California!"

Some of you have perhaps come across the half ironic instruction of the heads of the Church, to the faithful outside of the valley:

"THE TRUE USE OF GOLD is for paving streets, covering houses, and making culinary dishes; and, when the Saints shall have preached the gospel, raised grain, and built up cities enough, the Lord will open up the way for a supply of gold to the perfect satisfaction of His people. Until then, let them not be overanxious, for the treasures of the earth are in the Lord's storehouse, and He will open the doors thereof when and where He pleases."—II Gen. Epistle, 14.

The enlightened virtue of their rulers saved the people and the fortunes of Deseret. A few only went away—and they were asked in kindness never to return. The rest remained to be healthy and happy, to "raise grain, and build up cities."

The history of the Mormons has ever since been the unbroken record of the most wonderful prosperity. It has looked as though

the elements of fortune, obedient to a law of natural reaction, were struggling to compensate to them their undue share of suffering. They may be pardoned for deeming it miraculous. But, in truth, the economist accounts for it all, who explains to us the speedy recuperation of cities laid in ruin by flood, fire and earthquake. During its years of trial, Mormon labor has subsisted on insufficient capital, and under many trials—but it has subsisted, and survives them now, as intelligent and powerful as it ever was at Nauvoo; and with this difference, that it has been in the meantime educated to habits of unmatched thrift, energy and endurance, and has transplanted to a situation where it is in every respect more productive. Moreover, during all the portion of their journey, while some have gained by practice in handicraft, and the experience of repeated essays at their various halting places, the minds of all have been busy framing the designs and planning the improvements they have since found opportunity to execute.

The territory of the Mormons is unequalled as a stock-raising country. The finest pastures of Lombardy are not more estimable than those on the east side of Utah Lake and Jordan River. We find here that cereal anomaly, the Bunch grass. In May, when the other grasses push, this fine plant dries upon its stalk, and becomes a light yellow straw, full of flavor and nourishment. It continues thus, through what are the dry months of the climate, till January, and then starts with a vigorous growth, like that of our own winter wheat in April, which keeps on to the return of another May. Whether as straw or grass, the cattle fatten on it the year around. The numerous little dells and sheltered spots that are found in the mountains, are excellent sheep-walks; it is said that the wool that is grown upon them is of an unusually fine pile and soft texture. Hogs fatten on a succulent bulb or tuber, salled the Seacoe, or Seegose Root, which I hope will soon be naturalized with us. It is highly esteemed as a table vegetable by Mormons and Indians, and I remark that they are cultivating it with interest at the French Garden of Plants. The emigrant poultry have taken the best care of each other, only needing liberty to provide themselves with every other blessing.

The Mormons have also been singularly happy in their Indian relations. They have not made the common mistake of supposing savages insensible to courtesy or demeanor; but, being taught by their religion to regard them as all decayed brethren, have always treated the silly wicked souls with kind-hearted civility. Though their outlay for tobacco, wampum and vermilion has been of the very smallest, yet they have never failed to purchase what goodwill they have wanted.

Hence, it happens, that in their Land of Promise, they are on the best of terms with all the Canaanites and Hittites, and Hivites, and Amorites, and Gergashites, and Perizzites, and Jebusites, within its borders; while they "maintain their cherished re-

lations of amity with the rest of mankind," who, in their case, include a sort of latest remnant of the *primaeval* primates, called the Root Diggers. The Diggers, who in statue, strength, and general personal appearance, may be likened to a society of old negro women, are only to be dreaded for their exceeding ugliness. The tribes that rob and murder in war, and otherwise live more like white men, are, however, numerous all around them.

Fortunately, upon their marauding expeditions, and in matters that effect their freebooting relations generally, they all obey the great war chief of the tribe called the Utahs, in the heart of whose proper territory the Mormon settlements are comprehended.

If accounts are true, the Utahs are brave fellows. They differ obviously from the deceased nations, to whose estates we have taken upon ourselves to administer. They ride strong, well-limbed Spanish horses, not ponies; bear well-cut rifles, not shot-guns, across their saddle-bows, and are not without some idea of military discipline. They carry their forays far into the Mexican states, laying the inhabitants under contribution, and taking captive persons of condition, whom they hold to ransom. They are, as yet, at least, little given to drink; some of them manifest considerable desire to acquire useful knowledge; and they are attached to their own infidel notions of religion, making long journeys to the ancient cities of the Colorado, to worship among the ruined temples there. The Soldan of these red Paynims, too, their great war chief, is not without his knightly graces. His name, translated to diminish its excellence as an example in Prosody, is Walker. He is a fine figure of a man, in the prime of life. He excells in various manly exercises, is a crack shot, a rough rider, and a great judge of horse flesh.

He is besides very clever, in our sense of the word. He is a peculiarly eloquent master of the graceful alphabet of pantomime, which stranger tribes employ to communicate with one another. He has picked up some English, and is familiar with Spanish and several Indian tongues. He rather effects the fine gentleman. When it is his pleasure to extend his riding excursions into Mexico, to inflict or threatened outrage, or to receive the instalment of his black mail salary, he will take offense if the people there fail to kill their fattest beeves, and adopt other measures to show him obsequious and distinguished attention. He has more than one black-eyed mistress there, according to his own account, to whom he makes love in her own language. His dress is a full suit of the richest broadcloth, generally brown, cut in European fashion, with a shining beaver hat, and fine cambric shirt. To these, he adds his own gaudy Indian trimmings, and in this way contrives, they say, to look superbly, when he rides at the head of his troupe, whose richly caparisoned horses, with their embroidered saddles and harness, shine and tinkle as they prance under their weight of gay metal ornaments.

With all his wild cat fierceness, Walker is perfectly velvet-pawed to the Mormons. There is a queer story about his being influenced in their favor, by a dream. It is the fact, that from the first, he has received the Mormon exiles into his kingdom, with a generosity, that in its limited sphere, transcends that of a Grand Monarch to the English Jacobites. He rejoices to give them the information they want about the character of the country under his rule, advises with them as to the advantages of particular localities, and wherever they choose to make their settlements, guarantees them personal safety and immunity from depredation.

From the first, therefore, the Mormons have had little or nothing to do in Deseret, but to attend to their mechanical and agricultural pursuits. They have made several successful settlements; the farthest north, at what they term Brownsville, (Ogden), is about forty miles, and the farthest south, in a valley called the Sanpeeck, two hundred miles from that first formed. A duplicate of the Lake Tiberias, or Genesareth empties its waters into the innocent Dead Sea of Deseret by a fine river, to which the Mormons have given the name—it was impossible to give it any other—of the Western Jordan.

It was on the right bank of this stream, at a choice spot upon a rich table land traversed by a great company of exhaustless streams falling from the highlands, that the Pioneer band of Mormons, coming out of the mountains in the night, pitched their first camp in the Valley, and consecrated the ground. Curiously enough, this very spot proved the most favorable site for their chief settlement, and after exploring the whole country, they have founded on it their city of the New Jerusalem. Its houses are spread to command as much as possible the farms, which are laid out in Wards or Cantons, with a common fence to each Ward. The farms in wheat already cover a space greater than the District of Columbia, over all of which they have completed the canals and other arrangements for bountiful irrigation, after the manner of the cultivators of the East. The houses are distributed over an area nearly as great as the City of New York.

They have little thought as yet of luxury in their public buildings. But they will soon have completed a large common public storehouse and granary, and a great sized public bath-house. One of the wonderful thermal springs of the valley, a white sulphur water of the temperature of 102° Fehrenheit, with a head "the thickness of a man's body," they have already brought into town for this purpose; and all have learned the habit of indulging in it. They have besides, a yellow brick meeting house, 100 by 60 feet, in which they gather on Sundays and in the week-day evenings. But this is only a temporary structure. They have reserved a summit level in the heart of the city, for the site of a temple far superior to that of Nauvoo, which, in the days of their

future wealth and power is to be the landmark of the Basin and the goal of future pilgrims.

They mean to seek no other resting place. After pitching camps enough to exhaust many times over the chapter of names in 33 Numbers, they have at least come to their Promised Land, and, "behold, it is a good land and large, and flowing with milk and honey:" and here again for them, as at Nauvoo, the forge smokes and the anvil rings, and whirring wheels go round; again has returned the merry sport of childhood, and the evening quiet of old age, and again dear house pet flowers bloom in garden plots round happy homes.

It is to these homes, in the heart of our American Alps, like the holy people of the grand Saint Bernard, they hold out their welcome to the passing traveler. Some of you have probably seen in St. Louis papers, the repeated votes of thanks to them of companies of emigrants to California. They are often reduced to great straights after passing Fort Laramie, and turn aside to seek the Salt Lake Colony in pitiable plights of fatigue and destitution. The road, after leaving the Oregon Trail, is one of increasing difficulty, and when the last mountain has been crossed, passes along the bottom of a deep canon, whose scenery is of an almost terrific gloom. It is a defile that I trust no Mormon Martin Hofer of this western Tyrol will be called to consecrate to liberty with his blood. At every turn, the overhanging cliffs threaten to break down upon the little torrent river that has worn its way at its base. Indeed, the narrow ravine is so serrated by this stream, that the road crosses it from one side to the other something like forty times in the last five miles. At the end of the ravine, the emigrant comes abruptly out of the dark pass into the lighted valley on an even bench or terrace of its upper table land. No wonder if he loses his self control here. A ravishing panoramic landscape opens out below him, blue, and green, and gold, and pearl; a great sea with billy islands, rivers, a lake, and broad sheets of grassy plains, all set, as in a silver chased cup, within mountains whose peaks of perpetual snow are burnished by a dazzling sun. It is less these, however, than the foreground of old-country farms, with their stacks and thatchings and stock, and the central city, smoking from its chimneys and swarming with working inhabitants, that tries the men of fatigue-broken nerves. The "Californes" scream they sing, they give three cheers, and do not count them; a few have prayed; more swear; some fall on their faces and cry outright. News arrived a few days since from a poor townsman of ours, a journeyman saddler that used to work up Market Street beyond Broad, by name Gillian, who sought the valley, his cattle given out, and himself broken down and half heart-broken:—The recluse Mormons fed and housed him and his party, and he made his way through to the gold diggings with restored health and strength. To Gillian's

credit for manhood, should perhaps be cited his own alligation, that he first whistled through his fingers various popular nocturnal, street, circus, and theater calls; but it is certain that, when my tidings speak of him, which was when he was afterwards hospitably entreated by a Mormon, whom he knew ten years ago as one of our Chester County farmers, he was completely dissolved into something not far from the hysterics, and wept on till the tears run down his dusty beard.

Several hundred emigrants, in more or less distress, received gratuitous assistance from the Mormons last year.

Their community must go on thriving. They are to be the chief workers and contractors upon "Whitney's Railroad," or whatever scheme is to unite the Atlantic and Pacific by way of the South Pass; and their valley must be its central station. They have already raised a "Perpetual Fund," for "the final fulfillment of the covenant made by the Saints in the Temple at Nauvoo," which "is not to cease until all the poor are brought to the valley." All the poor still lingering behind will be brought there; so at an early period will the fifty thousand communicants, the Church already numbers in Great Britain, with all the other "increase among the Gentiles." Their place of rendezvous will be upon what was formerly the Pottawatamie lands. The interests of this Stake have been admirably cared for. It now comprises the thriving counties of "Fremont" and "Pottawatamie," in which the Mormons still number a majority of the inhabitants. Their chief town is growing rapidly, already boasting over three thousand inhabitants, with nineteen large merchants' stores, the mail line and five regular steam packets running to it, and other western evidences of prosperity; besides a fine music hall and public buildings, and the printing establishment of a very ably edited newspaper, "The Frontier Guardian."

It is probably the best station on the Missouri for beginning the overland journey for Oregon and California; as travelers can follow directly from it the Mormon road, which, in addition to other advantages, proves to be more salubrious than those to the south of it. Large numbers are expected to arrive at this point from England during the present spring, on their way to the Salt Lake. They will repay their welcome; for every working person gained to the hive of their "Honey State" counts as added wealth. So far the Mormons write in congratulation that they have not among them "a single loafer, rich or poor, idle gentleman, or lazy vagabond." They are no Communists; but their experience has taught them the gain of joint stock to capital, and combination to labor,—perhaps something more, for I remark they have recently made arrangements to "classify their mechanics," which is probably a step in the right direction. They will be successful manufacturers, for their vigorous land-locked industry cannot be tampered with by protection. They have no

gold—they have not hunted for it; but they have found wealth of other valuable minerals; rock salt enough to do the curing of the world,—“We’ll salt the Union for you,” they write, “if you can’t preserve it in any other way,”—perhaps coal, excellent ores of iron everywhere. They are near enough, however, to the California Sierra to be the chief quartermasters of its miners; and they will dig their own gold in their unlimited fields of admirably fertile land. I should only invite your incredulity, and the disgust of the Horticultural Society by giving you certain measurements of mammoth beets, turnips, pumpkins, and garden vegetables, in my possession. In that country where stock thrives carefree, where a poor man’s thirty-two potatoes saved can return him eighteen bushels, and two and a half bushels of wheat sown yield three hundred and fifty bushels in a season; or where an average crop of wheat on irrigated lands is fifty bushels to the acre; the farmer’s part is hardly to be despised. Certainly it will not be under a continuance of the present price current of the region,—wheat is \$4.00 the bushel, and flour \$12.00 the hundred, with a ready market.

The recent letters from Deseret interest me in one thing more. They are eloquent in describing the anniversary of the Pioneers’ arrival in the Valley. It was the 24th of July, and they have ordained that that day shall be commemorated in future, like our 21st of December, as their Forefather’s Day. The noble Walker attended as an invited guest, with two hundred of his best dressed mounted cavaliers, who stacked their guns and took up their places at the ceremonies and banquet, with the quiet precision of soldiers marched to mass. The great Band was there, too, that had helped their humble hymns through all the wanderings of the wilderness. Through the many trying marches of 1846, through the fierce winter ordeal that followed, and the long journey after over plain and mountain, it had gone unbroken, without the loss of any of its members. As they set out from England, and as they set out from Illinois, so they all came into the valley together, and together sounded the first glad notes of triumph when the Salt Lake City was founded. It was their right to lead the psalm of praise, anthem, song, and dance, all the innocent and thankful frolic of the day owed them their chief zest. “They never were in finer key.” The people felt their sorrows ended. FAR WEST, their old settlement in Missouri, and NAUVOO; with their wealth and ease, like “Pithom and Ramses, treasure cities, built for Pharaoh,” went awhile forgotten. Less than four years had restored them every comfort that they needed. Their entertainment, the contribution of all, I have no doubt was really sumptuous. It was spread on broad buffet tables about one thousand four hundred feet in length, at which they took their seats by turns, while they kept them heaped with ornamental delicacies. “Butter of kine, and milk, with fat of lambs,

with the fat of kidneys of wheat;" "and the cucumber, and the melons, and the leeks, and the onions, and the garlic, and the remembered fish which we did eat in Egypt freely"—they seemed unable to dilate with too much pride upon the show it made.

"To behold the tables" says one that I quote from literally, "filling the Bowery and all adjoining grounds, loaded with all luxuries of the fields and gardens and nearly all the varities that any vegetable market in the world could produce, and to see the seats around these tables filled and refilled by a people who had been deprived of these luxuries for years by the cruel hand of oppression, and freely offering seats to every stranger within their borders; and this, too, in the Valley of the Mountains, over a thousand miles from civilization, where, two years before, naught was to be found save the wild root of the prairie and the mountain cricket; was a theme of unbounded thanksgiving and praise to the Giver of all Good, as the dawning of a day when the Children of the Kingdom can sit under their own vines and fig-trees, and inhabit their own houses, having none to make them afraid. May the time be hastened when the scattered Israel may partake of such like banquets from the gardens of Joseph."

I have gone over the work I assigned myself when I accepted your committee's invitation, as fully as I could do without trespassing too largely upon your courteous patience. But I should do wrong to conclude my lecture without declaring in succinct and definite terms the opinions I have formed, and entertained of the Mormon people. The libels of which they have been made the subject, make this a simple act of justice. Perhaps, too, my opinion, even with those who know me as you do, will better answer its end, following after the narratives I have given.

I have spoken to you of a people; whose industry had made them rich, and gathered around them all the comforts, and not a few of the luxuries of refined life; expelled by lawless force into the wilderness; seeking an untried home far away from the scenes which their previous life had endeared to them; moving onward, destitute, hunger-sickened, and sinking with disease; bearing along with them their wives and children, the aged, and the poor, and the decrepid; renewing daily on their march the offices of devotion, the ties of family and friendship, and charity; sharing necessities, and braving dangers together, cheerful in the midst of want and trial, and persevering until they triumphed. I have told, or tried to tell you of men, who, when menaced by famine, and in the midst of pestilence with every energy taxed by the urgency of the hour, were building roads and bridges, laying out villages, and planting cornfields, for the stranger who might come after them, their kinsman only by a common humanity, and peradventure, a common suffering,—of men who have renewed their prosperity in the homes they

have founded in the desert,—and who, in their new built city, walled round by mountains like a fortress, are extending pious hospitalities to the destitute emigrants from our frontier lines,—of men who, far removed from the restraints of law, obeyed it from choice, or found in the recesses of their religion, something not inconsistent with human laws, but far more controlling; and who now soliciting from the government of the United States, not indemnity,—for the appeal would be hopeless, and they know it,—but that identity of political institutions and that community of laws with the rest of us, which was confessedly their birth-right when they were driven beyond our borders.

I said I would give you the opinion I have formed of the Mormons: you may deduct it for yourselves from these facts. But I will add that I have not yet heard the single charge against them as a community, against their habitual purity of life, their integrity of dealing, their toleration of religious differences in opinion, their regard for the laws, or their devotion to the constitutional government under which we live, that I do not from my own observation or the testimony of others, know to be unfounded.

IMPORTANCE OF GENEALOGY.

At all times the subject of genealogies must command the respect and attention of both rich and poor; on account of the intimate bearing it has upon the individual, together with the tribes, people, nation, and family to which he belongs. So it was in the past; and so it ever shall be. The ancient Romans were fond of having the statues of their illustrious ancestors in prominent places, so as to animate themselves to deeds of virtue and valor, and also that the memory of them would shed lustre on their descendants. Even our blessed Savior would condescend to have his genealogy, according to the flesh, traced up and left on record: the evangelist St. Matthew traces it back to Abraham, the evangelist St. Luke, back to our first parents. And we are told by St. Jerome that, in his own day, the boys in the very streets of Jerusalem would name their ancestors up to Adam.—From O'Hart's Irish Pedigrees.

RECORD OF THE DEAD.

Who Were Buried in the Cemetery at Salt Lake City, Utah, During Its First Years.

Note—This transcript must have been copied from previous records, the copyist not taking care to arrange his matter in chronological order. This, no doubt, will explain why the death dates are not in their proper order.

NAME	TO WHOM RELATED	DATE OF BIRTH	PLACE OF BIRTH	DATE OF DEATH
Seabury, Wesley H.	Son of Geo. D. Elizabeth	10 Mar., 1851	Salt Lake City	1 Apr., 1851
Fitzgerald, Mary Ann.	Son of Wesley and Louisa	15 June, 1849	Salt Lake City	24 Aug., 1851
Cahoon, Daniel C.	Wife of Perry Fitzgerald	1821	Mersey Co., Ky.	9 Apr., 1851
Coltun	Son of Wm. F. and Mary	14 Sept., 1850	Cottonwood, Ut.	10 Apr., 1851
Packer, Lorenzo James				
Travis, Crisaton	Son of Simon Travis	27 July, 1843	Hancock Co., Ill.	18 Apr., 1851
Noakes, Emma	Wife of Thos. Noakes	25 Oct., 1789	Sheffield, Eng.	20 Apr., 1851
Hudson, Emily C.			Sussex, Eng.	22 Apr., 1851
Baker, Simon				
Gruer, John	Son of Simon and Charlotte	20 Nov., 1850	Salt Lake City, Utah	5 May, 1851
Mantrice, Sarah	Husband of Mary Gruer		Putmonca, Ill.	8 May, 1851
Hokens, Lee S.	D. of Peter Mantice			18 Oct., 1750
Nolton				
Woodbury, Elizabeth	W. of Jeremiah Woodbury	24 Apr., 1794	Montague, Franklin Co., Mass.	18 May, 1851
Carn, Eveline	D. of Daniel and Mary	1 Aug., 1839	Adams Co. Ill.	22 May, 1851
Noble, Theodore S.	Son of Lucian and Emily	6 Aug., 1840	Wayne Co., Mich.	3 June, 1851
Moore, Mariette	D. of Jased and Eunice	8 Apr., 1832	Larano, Huron Co., O.	17 June, 1851
Height, Caleb	Son of Chas. Haight			6 June, 1851
Woodruff, Jane L.	Indian girl			25 Jne, 1851
Bell				
Deming, Wayne				
Grant, Joseph	Son of Mores and Maria	2 May, 1839	Wayne Co., Mich.	2 July, 1851
Mikesell, Catherine	D. of Jacob and Mary	11 Oct., 1789	Pennsylvania	19 July, 1851

RECORD OF THE DEAD—Continued.

RECORD OF THE DEAD.

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NAME	TO WHOM RELATED	DATE OF BIRTH	PLACE OF BIRTH	DATE OF DEATH
Story, Eliza	S. of John and Polly	3 June, 1811	Upper Canada	21 July, 1851
Casselman, Ira	D. of Wm. and Ruth	Jan., 1822	Salt Lake City	22 July, 1851*
Hutchings, Ruth C.	S. of John and Mary	25 July, 1851	Herefordshire, England	26 July, 1851
Cole, John	Wife of Sam. Williams	4 June, 1834	New York State	27 July, 1851†
Williams, Rebecca	D. of J. and E. Young	10 Nov., 1834	Whitely, Upper Canada	31 July, 1851
Peck, Anna	S. of Stephen and Mary	14 Sept., 1820	Erie County, Pennsylvania	3 Aug., 1851
Winchester, Stephen	Wife of John G.	21 Sept., 1820	Herefordshire, England	5 Aug., 1851
Gailey, Ann	D. of Ed. and Julia	27 Oct., 1816	Salt Lake City	13 Aug., 1851
Thompson, Hannah A.	Wife of Benj. T.	27 July, 1850		28 Aug., 1851
Mitcherol, Caroline	Wife of Chas. A.	8 July, 1819	Ontario County, New York	18 Aug., 1851
Terry, Philinda S.	S. of Rob. and Betsy	30 May, 1801	Massachusetts	18 Aug., 1851
White, Joseph	D. of Albert and A.	24 Dec., 1849	Salt Lake City	28 Aug., 1851
Rockwood, Nancy	S. of Amos and Lydia	18 Dec., 1794	Wakeland, Middlesex Co., Mass.	26 Aug., 1851
Abbott, Lewis	S. of Isaac and Susannah	6 Jan., 1850	Kanesville, Iowa	7 Sept., 1851‡
Vail, Geo. G.	D. of Fred Shiner		Charleston, Pennsylvania	14 Sept., 1851
Shiner, Elizabeth	Wife of David Grant	28 Feb., 1827	Upper Canada	26 Sept., 1851
Grant, Beulah C.	S. of Elim and Eliza		Salt Lake City	26 Sept., 1851
Luddington, E. Alfred	S. of Thos. and Henrietta	25 July, 1850	Salt Lake City	29 Sept., 1851
Bullock, Brigham M.	S. of Ben. F. and Lavina	16 Mar., 1850	Salt Lake City	6 Oct., 1851
Pendleton, Andrew T.	S. of Ben. F. and Lavina	15 May, 1844	Hancock County, Illinois	2 Oct., 1851
Pendleton, Benj. F.	S. of Joseph and Diana	9 Nov., 1850	Salt Lake City	9 Oct., 1851
France, Wm. F.	D. of Will and Lavina	3 Aug., 1850	Mills County, Iowa	13 Oct., 1851
Burt, Asenath L.	(Indian Boy)			30 Oct., 1851
Eldredge, Lamoni				5 Nov., 1851
Lamb, Elizabeth D.	D. of Benj. and Elizabeth	3 Sept., 1849	Kanesville, Iowa	

* Supposed to have been killed by falling from load of hay.

† Drowned while bathing.

‡ Drowned, enroute to the Valley.

RECORD OF THE DEAD—Continued.

NAME	TO WHOM RELATED	DATE OF BIRTH	PLACE OF BIRTH	DATE OF DEATH
France, Mary Caroline	D. of Joseph and Mary	10 Nov., 1850	Salt Lake City	16 Nov., 1851
Turnbolt, Adeline Espey	D. of Sam. and Silvina	18 May, 1839	Perry County, Alabama	16 Nov., 1851
Nebucher, Elizabeth	Wife of Peter Nebucher	27 Mar., 1829	Monmouthshire, England	10 Nov., 1851
Burgess, Margaret M.	Sister of Eliza Burgess	16 Aug., 1833	Attingham, England	18 Nov., 1851
Grant, Joshua	S. of Joshua and El.	24 July, 1818	Naples, Ontario County, N. Y.	21 Nov., 1851
Baines, George	S. of James and Charlotte	23 Dec., 1850	Denmark, Iowa	26 Nov., 1851
Knowlton, Marcia Eliza	D. of Sidney and Harriet	14 Oct., 1841	Hancock County, Illinois	17 May, 1851
Brelby, Hannah	Wife of John Brelby	13 Nov., 1813	Yorkshire, England	Nov., 1851
Davis, Geo. Wm.	S. of John and Letitia	12 Nov., 1842	Liverpool, England	9 Dec., 1851
McCune, Agnes Lamb	D. of Peter and Mary	19 Dec., 1850	Salt Lake City	6 Dec., 1851
Gully, Martha	D. of Lome and Jane	Apr., 1836	North Carolina	15 Dec., 1851
Savage, Jane	Wife of Levi Savage	Apr., 1828	Seneca, Ontario County, N. Y.	28 Dec., 1851
Williams, Francis M.	S. of Alex. and Isabella	1824	Marslow County, Tennessee	6 Jan., 1852
Gates, Mary				11 Jan., 1852
Lamb				16 Jan., 1852
Grant, Beulah	D. of David and Beulah	20 Sept. 1850	Salt Lake City	19 Jan., 1852
Philips, Mary	Wife of David Philips	Mar., 1817	Carmarthen County, Wales	19 Jan., 1852
Hunter, Margaret Cath.	D. of Edward and Sush.	26 Oct., 1851	Salt Lake City	26 Jan., 1852
Barnes, Charlotte	Wife of James Barnes	June, 1829	Herefordshire, England	1 Feb., 1852
Stoddard, M. Olwan	S. of Lyman and Ruth	5 Mar., 1849	Iowa	3 Feb., 1852
Miles, Prudens	D. of Cornwall Marks	1 May, 1795	Potter, Virginia	9 Feb., 1852
Cook, Richard	S. of Rich. and Ellen	17 Dec., 1851	Salt Lake City	13 Feb., 1852
Childs, Sarah	Wife of Wm. Childs	1 Jan., 1808	Walsall, England	18 Feb., 1852
Woodward, Sam. H.	S. of Hyrum and Margt.	Aug., 1838	Tioga County, Pennsylvania	21 Feb., 1852
Earl, Sarah T.	D. of John and R. E.	22 Nov., 1851	Salt Lake City	23 Jan., 1852
Mansfield, Mary A.	Wife of Matthew	21 Dec., 1805	Bently, Shropshire, England	21 Jan., 1852
Burt, Wm.				
Hardy, Chas.	S. of Leonard			

RECORD OF THE DEAD—Continued.

NAME	TO WHOM RELATED	DATE OF BIRTH	PLACE OF BIRTH	DATE OF DEATH
Wakeham, Abigail	Wife of Jno. A. Wakeham	23 July, 1823	Milton, Stafford Co., N. H.	14 Apr., 1852
Taylor, Mary	Wife of Joseph Taylor	4 Feb., 1826	Ohio	4 Apr., 1852
Williams, John D.	S. of Chas. J. and Elizabeth	27 Sept., 1850	Salt Lake City	26 Feb., 1852
Perkins, Hyrum S.	S. of Wm. and Mary Ann	10 Feb., 1823	Steuben County, New York	12 May, 1851
Perkins, Mary A.	Wife of Wm. L.			14 Aug., 1851
Goforth, Martha				24 Apr., 1852
Strong, Lois	Wife of Ezra Strong	2 Feb., 1781	Goshen, Litchfield County, Conn.	28 Feb., 1852
Elliot, Bradford W.				
Kay, Martha	Wife of John M. Kay			8 May, 1852
Erickson, Malinda	Wife of Henry Ericks	28 July, 1795	Norway	10 May, 1852
Atwood, Relief E.	D. of Millen and R.	25 Jan., 1845?	Salt Lake City	11 May, 1852
George, Mary Adelaide	D. of Philip and Mary	1852	Salt Lake City	19 May, 1852
Carmichael, Eva S.	D. of Wm. Pike	17 May, 1852	Salt Lake City	11 June, 1852
Barnes, Charlotte M.	D. of James Barnes	Nov., 1849	Lee County, Iowa	2 July, 1852
Rice, Mary			England	20 June, 1852
Crosby, Thankful A.	D. of John R. and Mary	1 Sept., 1851	Cottonwood, S. L. C.	9 Aug., 1852
Yardley, John	S. of John and Mary	25 June, 1852	Salt Lake City	9 Aug., 1852
Rice, Loren Henry	S. of Leonard and Elizth	6 May, 1851	Davis County, Utah	13 Aug., 1852
Dalton, Mary Jane	D. of Henry and Isabelle	4 Apr., 1852	Salt Lake City	14 Aug., 1852
Gardner, Archibald	S. of Wm. and Janet	28 Oct., 1850	Salt Lake City	17 Aug., 1852
Kugua, Wm.		Aug., 1822	Fairfield	18 Aug., 1852
Wilson, Mary	Moth. of Mrs. Carmichael		New York State	19 Aug., 1852
Larson, Mary Jane	D. of L. and M. Larson	22 Dec., 1851	Cottonwood, Utah	29 Aug., 1852
Burton, Wm.	S. of Sam. and Hannah	30 Oct., 1809	Garthorpe, Lanc. (?), England	17 Mar., 1851
Coray, Wm.	S. of Silas and Mary	15 May, 1823	Steuben County, N. Y.	7 Mar., 1849
Parish, Julia Ann	D. of Geo. W. and Julia	5 Sept., 1852	Mill Creek, Utah	8 Sept., 1852
Rapilgee, Jacob			Long Island, N. Y.	29 June, 1849
Byles, Major	S. of Jos. Byles		Anderson County, Kentucky	18 July, 1849

RECORD OF THE DEAD—Continued.

NAME	TO WHOM RELATED	DATE OF BIRTH	PLACE OF BIRTH	DATE OF DEATH
Swift, Jesse	S. of Jesse Swift		Maine	25 July, 1849
Bramlet, David B.	S. of John N. Bramlet		Mississippi	2 Aug., 1849
Smith, Jacob			Pennsylvania	5 Aug., 1849
Tabor, Wm.			New York	16 Aug., 1849
Biglow, Josiah				10 Sept., 1849
Brale, John S.				3 Jan., 1850
Tetart, Stephen	S. of James and Eunice		Westmoreland County, Virginia	
Henry, Arthur		1814	Detroit, Michigan	25 Apr., 1850
Kesler, Benj.	Uncle to Wm. Henry	1783?	Pennsylvania	
Stephens, Abraham			Stark County, Ohio	10 June, 1850
Skinner			New York	6 July, 1850
Johnson, Wm.			Louisa County, Iowa	18 July, 1850
Van Ostlin, David			Wisconsin	18 July, 1850
Callahan, Joseph			Lasalle County, Illinois	18 July, 1850
Dewalt, George			Ohio	18 July, 1850
Skyler, R.			Van Buren County, Iowa	19 July, 1850
Simpson, Joseph			Effingham County(?), Iowa	26 July, 1850
Sprague, Cyrus			Indiana	26 July, 1850
Willis, Christopher			Pike County, Missouri	31 July, 1850
Wright, Sheldon			Brownville, New York	2 Aug., 1850
Remington, Nicholas			Fayette County, Iowa	20 Aug., 1850
Whitfield, John G.				26 Mar., 1851
Custer, Lorenzo D.			New York	22 Apr., 1851
Monroe, James M.			Eric County, Pennsylvania	20 Sept., 1851
McCleary, David			Canada	3 July, 1852
Menegh, Wm.			Wellsville, Ohio	10 July, 1852
Palmer, Bradley			Michigan	14 July, 1850
Rounds, Ransford	Father of Geo. Rounds	3 Jan., 1799	New York State	17 July, 1850

RECORD OF DEAD—Continued.

NAME	TO WHOM RELATED	DATE OF BIRTH	PLACE OF BIRTH	DATE OF DEATH
Hatch, Wm. M.	Wife of Francis M.	30 June, 1834	Lancaster, England	2 July, 1852
Colier, John		12 Aug., 1835	England	22 July, 1852
Moss, Mary			St. Louis, Missouri	9 Aug., 1852
Frederick, Jacob				14 Feb., 1853
Thayer, Wm. A.	Husband of Melinda		South Bend, Indiana	26 Feb., 1853
Davidson, James			Wisconsin	14 July, 1853
Walker, Stephen			Franklin County, Missouri	14 July, 1853
Bowlan, Jesse		6 May, 1852	Wisconsin	29 Aug., 1853
Adams, Royella	D. of John and Mary			23 Sept., 1853
Adams, Mary Ann	Wife of John Adams	1832	New York State	23 Nov., 1853
Force, Marcellus	S. of Wm. and Rachel	1835	Steuben County, N. Y.	29 Mar., 1853
Mercer, Merilla	Wife of Geo. Mercer			4 Mar., 1854
Brooks, James P.	S. of John and Phebe	16 Jan., 1816	Maine	23 Mar., 1854
Walker, John	Delaware Indian			5 June, 1854
McGifford, James	Soldier in U. S. Army			5 Nov., 1854
Enice, Julia	D. of John and Julia	Jan., 1855	Flathead Indian	27 July, 1855
Leary, Isaac	S. of C. M. and M. R.	18 Apr., 1851	Salt Lake City	21 Sept., 1852
Peters, David		Mar., 1852	Salt Lake City	20 Sept., 1852
Burr, Catherine C.	D. of Chas. and Sarah	29 Aug., 1851	Salt Lake City	28 Sept., 1852
Losnett, Chonty M.	D. of J. C. and M. C.	14 Jan., 1852	Salt Lake City	1 Oct., 1852
Pond, Chas. S.	S. of Stillman and Abigail	19 Sept., 1851	Salt Lake City	2 Oct., 1852
Woodruff, Mary G.	Wife of Wm. Woodruff	6 Sept., 1803	Marblehead, Massachusetts	4 Oct., 1852
Gardner, A. Wm.	S. of Archibald and Mary	25 Oct., 1851	Mill Creek	6 Oct., 1852
Stuart, Moses C.	S. of Andrew and Caroline	1 Jan., 1852	Salt Lake City	7 Oct., 1852
Wiley, Hector C.	S. of Theodore and Mary	16 May, 1851	Bloomy Grove, Salt Lake County	16 Oct., 1852
Owen, Sam. P.	S. of Seely and Elizabeth	25 Jan., 1850	Salt Lake City	3 Oct., 1852
Owen, Lydia E.	D. of Seely and Elizabeth	9 Sept., 1849	Salt Lake City	28 Jan., 1850
Tyler, Fitz. Henry	S. of Daniel and Ruth	12 Sept., 1851	Salt Lake City	23 Sept., 1852

CAPTAIN LOT SMITH'S COMPANY OF VOLUNTEERS.

On April 13, 1862, President Lincoln called upon Governor Brigham Young of Utah, through Adjutant-General L. Thomas, to raise, arm and equip a company of cavalry to be employed in protecting the property of the telegraph and overland mail companies in and about Independence Rock, which had been the scene of Indian troubles. The company was to be organized as follows: One captain, one first lieutenant, one second lieutenant, one first sergeant, one quarter master sergeant, four sergeants, eight corporals, two musicians, two farriers, one saddler, one wagoner, and from fifty-six to seventy-two privates. They were to receive the same pay as that allowed to other United States troops and were to serve ninety days or until they could be relieved by a detachment of the regular army. The call was responded to with alacrity as the following telegram will show:

"Great Salt Lake City, May 1, 1862. Adj.-Gen. L. Thomas, U. S. A., Washington City, D. C. Immediately upon receipt of your telegram of the 28 ult. at 8:30 p. m. I requested General Daniel H. Wells to proceed at once to raise a company of cavalry to be mustered into the service of the United States for ninety days, as per your aforesaid telegram. General Wells forthwith issued the requisite orders and yesterday the captain and other officers were sworn by Chief Justice J. T. Kinney, the enrolling and swearing in of all privates attended to, and the company went into camp adjacent to this city. Today the company, seventy-two privates, officered as directed, and ten baggage and supply wagons, with one assistant teamster, deemed necessary, took up the line of march for the neighborhood of Independence Rock."

(Signed) "BRIGHAM YOUNG."

The famous Ben Holladay was the proprietor of the overland stage line and upon hearing that the company had been raised he immediately telegraphed his thanks to Gov. Young, and promised that as soon as "the boys" could give protection the mail service would be resumed. After arriving at their destination Capt. Lot Smith was in constant communication with Gov. Young. In July Capt. Smith and his company set out from the vicinity of Fort Bridger in pursuit of a band of hostile Indians that had robbed the ranch of a mountaineer named John Robinson. They penetrated the heart of the Indian country in the Snake River region, marching for eight days on short rations and forced marches. The only casualty of the expedition occurred July 25, when Donald McNichol in crossing the Lewis fork of the Snake river fell in and was carried down by the stream and drowned. The company returned to Salt Lake, August 9, and was mustered out Aug. 14. The expedition, though but one life was lost, and that by accident,

was one of the most hazardous in the annals of local Indian warfare. All expenses incurred were promptly met by the government.

Following is the complete muster-out roll of the company as they were mustered out and took the oath of allegiance under Col. Collins, in behalf of Col. Graig, Aug. 14, 1862:

Captain—Lot Smith.

First Lieutenant—Joseph S. Rawlings.

Second Lieutenant—J. Q. Knowlton.

First Sergeant—Richard H. Atwood.

Second Sergeant—James M. Barlow.

Sergeants—Samuel H. W. Riter, John P. Wimmer, Howard Spencer, Moses Thurston.

Corporals—Seymour B. Young, William A. Bringhurst, John Hoagland, John Neff, Newton Myrick, Andrew Bigler, Joseph H. Felt, Hiram Clemons.

Musicians—Charles Evans and Josiah Eardley.

Farriers—Ira N. Hinckley and John Helm.

Saddler—Francis Platt.

Wagoner—Solomon Hale.

Privates—Moroni W. Alexander, William C. Allen, John Arrowsmith, Isaac Atkinson, William Bess, Charles C. Burnham, John R. Bennion, Edwin Brown, Francis R. Cantwell, Charles Crismon, Jr., Theodore J. Calkin, Thomas S. Caldwell, John Cahoon, Jesse J. Cherry, James H. Cragun, Evert Covert, George Cotterel, Peter Carney, Parley P. Draper, Albert Davis, Joseph Fisher, Moses W. Gibson, Joseph Goddard, William Grant, John Gibson, James Green, Edward Guest, Lewis A. Huffaker, Richard Howe, Thomas H. Harris, Harvey C. Hullinger, Samuel Hill, James Hickson, James Imlay, Lars Jensen, Powell Johnson, Hiram Kimball, Jr., Leander Lemon, William W. Lutz, William Longstrough, William Lynch, James Larkins, Thos. Lutz, Reuben P. Miller, Daniel McNicol, Joseph Terry, Edwin Merrill, Hiram B. North, Edward A. Noble, Benjamin Neff, Lewis Osborne, Francis Prince, Hugh D. Park, Lewis L. Polmator, William H. Roades, Landon Rich, Alley S. Rose, John H. Standifird, James H. Steed, Daniel C. Lill, Harlon E. Simmons, Emerson D. Shurtliff, James Sharp, William Terry, Joseph J. Taylor, Bate-man H. Williams, Ephraim H. Williams, John H. Walker, James H. Wells, E. Malin Weiler, Adelbert Rice, Samuel R. Bennion.

These men are acknowledged as regular veterans of the Civil war and those living are eligible for membership in the Grand Army of the Republic. There has been a move in this direction among the wives of these veterans who are now identified with the Ladies of the G. A. R.

SOME WELSH NAMES.

Racial traditions and social circumstances have alike contributed to invest Cambro-British genealogies with an importance unknown among non-Celtic peoples. The ancient Celt was, before all things, a warrior, and therefore a bearer of arms. The Romanized Britons systematically strove to keep their race untainted by any admixture with the blood of the Saxon invader, and the full rights of a tribesman were only allowed to him who could point to eight great-grandparents of genuine Welsh stock. Hence the possession of these *preuves de noblesse* was of paramount importance to the Cambro-Briton, and, long before writing was in common use among the laity, Welsh pedigrees were handed down by oral tradition, the enumeration of the four descents in the male line forming the full name of the individual. Thus, Lles ap Coel ap Cyllin ap Caradog was the name of a man formed of his own name joined to those of his father and paternal grandfather, and great-grandfather. For ordinary purposes the name of the individual with the addition of his father's was considered sufficient, the two being united by the word *ap* or *ab*, "the son of;" but for purposes of formality and display the whole of the known or supposed male ancestry was set out, even to an inordinate length.—*Genealogical Magazine*.

THE FIRST UNIVERSITY OF DESERET PARTY.

(From the *Deseret News* of May 17, 1851.)

One of the most soul-stirring events of our peace-making city was on May day. As usual, the day seemed to be fitted for the joyful occasion, and both passed off pleasantly. Several parties of young ladies, beautifully attired in white, walked our streets and visited our canyons, (the free gardens of the mountains) to decorate themselves with garlands of flowers and evergreen sprigs, and relevantly act the queen—for they are all queens who do the will of God: so that a little praise cannot be misapplied to such goodly models of the rising Deseretians. We have not time nor space to give a synopsis of each party's doings through the day, but must content ourselves with a brief sketch of what graced the scholars of the Parent School of the University of the Great Basin of the Rocky Mountains.

At about 4 p. m. Chancellor Spencer and Regent Phelps met the young ladies (who had visited the free gardens of the mountains in the forepart of the day for the "natural embellishments" which gave zest to the beautiful scene) and escorted them, sing-

ing by the way from the Council house to Mrs. Pack's assembly room, where they met the male members of said school, who had previously assembled for the recreations of the evening. A collation, or lady fare, good enough for kings and queens, graced the table, amid the flowerpots, boquets, festoons, and fragrance of this hall of hilarity, and, after thanks were tendered by Mr. Phelps to our Father in the heavens, was partaken with an air of satisfaction,—a dignity of manners,—and a serenity of sobriety,—rarely witnessed at Belles-Letters festivities.

The following lines, composed for the young ladies by W. W. Phelps were sung while sitting at the table :

Blithe and blissy, fresh and gay,
In a language plain as day,
Every flower seems to say,
This is sweet-breath'd month of May.

CHORUS

When beauty—when beauty the smiling world adorns;
And roses—and roses, so lovely, have their thorns.

Let us walk, or let us run,
Life at best is only one;
Fate with us has just begun;
Play today, tomorrow done.

Time is full of sunny days;
Sky hath stars, and golden rays;
Forests ring with birdly lays,
Teaching us the art of praise.

Fresh the leaves are on the trees,—
Fresh we feel the gentle breeze,—
Fresh this day hath charms to please,—
Fresh the valley greens at ease.

We've a part to act on earth
Great as sons of stronger worth,—
More than simple May-day mirth,—
Else we'd better had no birth.

A very appropriate prayer was offered by Chancellor Spencer; next followed a short address by Regent Phelps, setting forth the blessings of union, confidence in God, and the happy results of instructions, and giving a sketch of the historical origin of "April Fool" and "May Day". * * After his remarks were concluded, the animated music and the social dance, modified by a gentle spirit through the room, seemed to whisper:—Behold, how good and how pleasant it is for brethren, or young saints, to dance together in unity.

A sweet incense of joy, and a pleasing sensation of peace pervaded the party through every performance of the day,—wheth-

er singing, dancing, or devotion; yea, it passed off as sweetly as the harmony of the heavenly hosts. It was an anniversary, that, in righteousness, may be a pattern for other ages. Not a drop of tea, coffee, beer, wine, or strong drink was drunk; not a word of profane, wanton, or uncivil language was heard from any one; and all left at an early hour, well satisfied with the first University dance of Deseret.

BOOK NOTICES.

William Coaldwell, Caldwell, or Coldwell, of England, Massachusetts, Connecticut, and Nova Scotia. Historical sketch of the family and name and record of his descendants, by Charles T. Caldwell, M. D., Washington, D. C., 1910. Press of Judd and Detweiler, Washington, D. C.

William Coaldwell and wife, Jane Jordan, emigrated to Arcadia, N. S., after the English took possession. The name Cauldwell was applied to the family in Scotland, Coaldwell in England, and Colwell in Ireland. In this country and in Nova Scotia the name has been written Caldwell. The author has made no attempt to include descendants not bearing the family name. There is a good index.

Genealogical History of the Call Family in the United States, also biographical sketches of members of the family, by Simeon T. Call, Emington, Ill.

James Call, whose line is carefully followed, was a soldier in the Revolutionary War, being a private in the Vermont Rangers. Five of his sons also served during that war. Part Two of the book gives additions and corrections.

History of the Town of Andover, New Hampshire, 1751-1906. By John R. Eastman. In two parts, Narrative and Genealogical. Printed by the Rumford Printing Co., Concord, N. H.

Author, printer, and bookbinder have combined to make this volume one of the finest of its kind. The town history contains lists of early tax-payers, locations of land holders and residents, vital statistics from town, cemetery, private records, shares, lots, and ranges as laid out by proprietors, with maps. Part second consists of 406 pages devoted to the genealogy of a large number of Andover families. This combination of historical and genealogical matter makes the book of unusual interest and value.

The Bromwell Genealogy, including descendants of William Bromwell and Beulah Hall, with data relating to others of the Bromwell name in America. Also genealogical records of branches of the allied families of Holmes (of Plymouth Co., Mass.), Payne (of Kentucky and Indiana, Rice and Leffler (of Rice's Fort, Penn.) with some descendants of Major Conrad Leffler, of Penn., and of the Rev. Peter Fullenwider, Rev. Jasper Simler, and Jonathan Boone of Kentucky. By Harriet E. Bromwell, P. O. Box 50, Denver, Colorado. Price \$3.50.

It is interesting to note that even in the busy, bustling West the interest in genealogical matters is increasing. The eastern publishing houses do not turn out any more beautiful books than the Bromwell Genealogy. It is a credit to both author and publisher, and is, besides a valuable addition to genealogical literature. The book contains about four thousand names. The families combine Quaker, Pilgrim, German, Swiss, and Swedish stock.

Notable Men of Chicago and their City. Published by the Chicago Daily Journal, Chicago, Ill. This book contains over 750 illustrations of notable men of Chicago, with a brief biographical sketch under each portrait.

Colver, Culver Genealogy. By Frederic Lathrop Colver. Press of Frank Allaben Genealogical Co., New York, 1910.

The author says, "Americans bearing the name of Colver or Culver are undoubtedly all descendants of the first ancestor, Edward Colver, the Puritan, who came from England as a member of the Massachusetts Bay Colony about 1635." There are chapters on, "The Colvers in England," "The Colvers of Massachusetts and Connecticut," "Colver Characteristics," and "The Colvers on Military Affairs." Then the genealogy is given to the tenth generation. This book is well arranged and beautifully printed.

The Booth Genealogy, compiled and arranged by Henry S. Booth, Randolph, Vt.

This is an eighteen-page pamphlet. It begins with Adam De Booths, who came to England with William the Conqueror in 1066, then traces the direct line of descent to the American Booths, who settled in Connecticut.

Genealogical Index of some Descendants of Richard Walkley of Haddam, compiled by Stephen Walkley, Plantsville, Conn.

This small book gives the names and birth year of persons bearing the name of Walkley and allied families, further information of which is had by the compiler, and will be furnished to members of the family on receipt of postage and cost of type-writing.

Stetson Kindred of America. Account of second and third reunion, and other data. Compiled by the secretary, George W. Stetson, Medford, Mass.

The Stetsons have formed an association, and hold reunions each year. The home of the ancestor, Cornet Robert Stetson has been acquired by the family. These publications give an account of the proceedings of these reunions, together with a list of members.

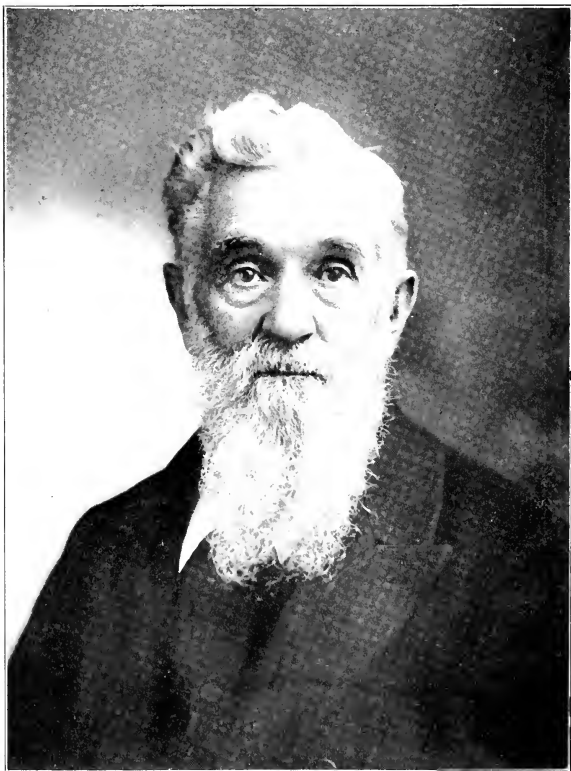
Barcroft Family Records. An account of the family in England, and the descendants of Ambrose Barcroft, the Emigrant, of Solebury, Pa., by Emma Ten Broeck Runk. Press of J. B. Lippincott Company, Philadelphia, 1910.

This beautiful book contains 322 pages, 27 illustrations, and 7 charts. The family name is traced to Lancashire, England, where the ancestral home, Barcroft Hall, is still standing. The author has done much painstaking research work among the English records for her facts. The first American ancestor was Ambrose Barcroft, of Colne, England, who came to this country and settled in Bucks county, Pa., some time previous to 1723. This family is traced for ten generations. There is a Barcroft index and a general index to the volume, which is one of the finest family histories we have ever seen.

DONATIONS TO THE LIBRARY.

Old Kittery and Her Families, by Everett S. Stackpole. Donated by William H. Pettigrew of Nephi, Utah. This is a fine volume of 822 pages. The first part of the book is descriptive, narrative and historical; the latter part, consisting of over 500 pages, is devoted to genealogy, wherein over 400 names are given. The book is a valuable addition to our library of New England works.

The Lives of Sundry Eminent Persons in this Latter Age. By Samuel Clark, London, 1683. This interesting old book contains sketches of "divines, nobility, and gentry of both sexes." Its quaint type, style, and make-up, together with the information contained in it make this a rare volume. Donated by George Minns, English Genealogist.



LORENZO SNOW.

THE UTAH GENEALOGICAL AND HISTORICAL MAGAZINE.

OCTOBER, 1911.

LORENZO SNOW.

(See 17 in the Snow Genealogy, page 107.)

In the year 1814 the State of Ohio was in the extreme "West," wild and sparsely settled. Here in the northeastern part of the state, in the small town of Mantua, Lorenzo Snow was born, April 3, 1814. Being the oldest of three brothers, much of the responsibility and work of his father's family would naturally fall upon him; and we are told that he proved himself worthy of this trust. As a boy he was a great reader, and as a young man he was an earnest student, completing his schooling at Oberlin College.

At this time the Latter-day Saints were building up the town of Kirtland, not far from Mantua. His sister Eliza was teaching school there, and at the close of his college course she invited him to come to Kirtland and attend a class engaged in the study of the Hebrew language. On the way to Kirtland he met Elder David W. Patten, who engaged him in conversation on the principles of the Gospel. This conversation deeply impressed the young man, and from that time a new field of thought was opened to his mind.

At Kirtland he became acquainted with the Prophet Joseph Smith. He was baptized by Apostle John Boynton, in June, 1836, and shortly after received a powerful testimony of the truth. Added to this were the many manifestations of the power of God which he witnessed in the meetings held in the Kirtland Temple.

In the spring of 1837 Lorenzo went on his first mission, traveling through Ohio "without purse and scrip." In 1838 the Snow family moved to Missouri, where they witnessed some of the outrageous scenes of mobocracy there enacted. From this point Elder Snow made another missionary journey through the states of Missouri, Illinois and Kentucky. While in the latter state he heard of the expulsion of the Saints from Missouri, and made his

way to Kirtland, a distance of five hundred miles, which he walked in winter. The next two winters Lorenzo taught school in Portage County, Ohio.

In the spring of 1840 Elder Snow left Nauvoo for a mission to England. He traveled slowly eastward, mostly on the Erie Canal, and crossed the ocean in the steerage of a sailing vessel, the voyage lasting forty-two days. After laboring for some time in Liverpool, Manchester, and Birmingham, he was appointed to preside over the London Conference, in which capacity he labored until January, 1843, when he returned with a company of two hundred and fifty Saints. On his arrival at Nauvoo he was warmly received by the Prophet Joseph, who shortly after sent him on another mission to Ohio. While in this labor he heard of the martyrdom of Joseph and Hyrum, and returned to Nauvoo.

Up to this time Elder Snow was unmarried. His missionary labors had occupied his mind to the exclusion, seemingly, of matrimonial affairs. Some time before the Prophet's death Elder Snow had had a conversation with him about celestial marriage, in which the prophet taught him the doctrine of a plurality of wives, and now, not justifying himself longer in the neglect of this duty, he made up for lost time by taking two wives at the same time. He received his endowments with his wives in the Nauvoo Temple, and left with the exodus from Illinois, being a captain of ten when the company was organized by President Brigham Young. In the spring of 1847 he was appointed to preside at Pisgah, one of the temporary resting places of the Saints in their journey westward. Here he organized the Saints, planned for their maintenance, and did much to alleviate the suffering attendant upon that memorable journey. The next year he moved to the mountains, arriving in Salt Lake City in the fall.

On February 12, 1849, Elder Snow was ordained a member of the quorum of the Twelve Apostles. At the October Conference, the same year, he was called on a mission to Italy. After visiting London and Paris, he arrived at Genoa, on June 25th, 1850. Here in the midst of Catholicism, it seemed impossible to gain an opening, and the task was indeed a discouraging one; but in the Piedmont Valley, among the Protestant Waldenses, the Elders began their work with considerable success. President Snow now issued a number of publications—"The Voice of Joseph," "The Ancient Gospel Restored," "The Only Way to be Saved." Under his direction the Book of Mormon was translated into Italian. From Italy the Gospel was sent to Switzerland, where a good opening was made.

While upon this mission President Snow planned some extensive missionary operations. He certainly was imbued with the spirit of "preaching the Gospel to every kindred, nation, tongue, and people." Italy, Switzerland, Greece, Turkey, Russia, Malta, and even far-off India came under the vision of his mind's eye.

He sent missionaries to Calcutta and Bombay, where branches of the Church were organized. At Malta many converts were made. While at the latter place, on his journey towards the east, he was released and called home, arriving at Salt Lake City, July 30, 1852.

In 1853 he was elected a member of the Legislature of Utah, which position he occupied for twenty-nine years, ten of which he was President of the Council.

In the fall of 1853 Elder Snow was directed by President Young to locate fifty families in Box Elder County, and was appointed President of that Stake of Zion. Brigham City was founded and settlers invited to make their home there. The Brigham City Mercantile and Manufacturing Association was organized. This was a system of co-operative enterprise somewhat in the spirit of the United Order, and which gave employment to a large number of people. Remembering that the country was new and unbroken, and its resources undeveloped, the greatness of the task will be seen; an idea of which may be gained when it is known that the following industries were put in operation and were successful for many years: a large wooden mill, a tannery, a boot and shoe shop, a hat factory, a sheep herd, a cattle herd, a cheese factory, saw mills, blacksmith, tailor, furniture, wagon, and tin shops. The value of the products of these industries in the year 1875 was about \$260,000.

In 1864 Elder Snow became a member of a company of Elders sent to the Sandwich Islands on Church business. After reaching the islands, and while trying to go on shore through the surf, the boat containing Elder Snow capsized and he was thrown into the sea. After some time he was taken from the water, but to all appearance he was dead. The brethren worked over him for about an hour before life came back to his body.

In October, 1872, President Snow, with a party of tourists, visited Palestine, returning in July of the next year.

President Snow did not escape the persecutions for plural marriage. He was convicted on three counts, under segregation ruling of the Utah courts, and served eleven months, until the ruling was declared invalid by the Supreme Court of the United States, when he was released.

At the general conference, April 7, 1889, Elder Snow was sustained as President of the Twelve Apostles. When the Salt Lake Temple was dedicated, April 6, 1893, he was appointed to preside in that sacred edifice.

At the conference held October, 1898, President Wilford Woodruff having died, Lorenzo Snow was sustained as President of the Church of Jesus Christ of Latter-day Saints in all the world. When Lorenzo Snow became President, the Church was heavily in debt, owing to the confiscation of its property and other troubles. President Snow at once called upon the members of the Church to pay their tithes and offerings faithfully, as the law of the Church called

for, that the Church might be released from its bondage of debt. The members responded to this call, with the result that in a few years the obligations of the Church were met and its affairs placed upon a business basis. President Snow inaugurated a progressive policy during his administration regarding all the affairs of the Church.

President Snow died in the Bee Hive House, Salt Lake City, October 10, 1901. His body lies in the Brigham City cemetery.

"Godliness cannot be conferred, but must be acquired," said President Snow; and towards that end his life was truly shaped. "The playing of many parts" must tend to development, to which the Perfect must have attained. President Snow's spheres of action were many, for we have seen him as student, teacher, missionary, writer, organizer of missions, pioneer, colonizer, a prisoner for conscience sake, Apostle, Temple President, President of the Church.

As a student, "hid up with his book," is a phrase that became proverbial of him in the household; and the habits thus early formed have served him well. As a teacher, he gained a high reputation in managing wild country boys and bringing them up to a high degree of excellence in their studies.

As a missionary, he started at the beginning and went through the whole course. He was, therefore, well acquainted with every phase of missionary life. On foot and alone in a newly settled country, without purse or scrip; enduring the long, weary ocean voyage of early days; in the cities of England, mingling with the crowds of London, or presenting the Book of Mormon to Queen Victoria; the priest-bound, classical Italy; in the Alps of Switzerland; among the natives of the islands of the sea—surely every Elder in the Church may have known that his president felt for him, because he could know of his trials and understand his situations.

As a writer, President Snow was closely akin to his gifted sister. His Gospel tracts have had a wide circulation. His letters, describing his travels and labors, abound in strong, beautiful language, and are replete with philosophical and historic allusions, and are often of a high, poetic order. Tullidge, the historian, says of one of President Snow's letters: "It is its beautiful enthusiasm, tenderness of spirit and tone, and the graphic eloquence of the description which constitute the charm of this gem of epistolary literature."

President Snow was essentially of a deeply spiritual nature, yet he came in contact and struggled with the grosser elements of earth. Being one of the pioneers of the West, he must of necessity have passed through the hardships of those early days. In President Snow spiritually was combined with an ability to grasp material situations. He showed his skill as an organizer in many ways, and especially in the industrial enterprises at Brigham

City. Although these undertakings were not enduringly successful, the fact still remains that President Snow demonstrated to the world what can and might be done in the way of co-operation under more favorable circumstances than those under which he worked.

Of Lorenzo Snow's personal characteristics, Historian Orson F. Whitney says:

"President Snow's mentality was a rare and varied combination. He was a natural financier, and at the same time, a spiritually-minded man, of literary tastes and poetic temperament. He was not sanctimonious; he could not be made a fanatic or bigot if he wished. He was too well-balanced for that—too broad minded and charitable. He would never persecute a man for his opinions, nor interfere with his religious worship, however much he might disapprove of them. At the same time, he was a pattern of piety, an exemplary Christian gentleman, zealous in and devoted to the cause that he deemed divine. No tyrant, but a man of firm will, prompt in deciding, fearless and thorough in executing his purposes. No politician, yet wisely politic, regardful of proprieties and of all men's rights. No one ever imposed upon him without his knowing it, and few cared to impose upon him twice. Bland and soft-spoken, as a rule, he could be stern, and was plain and straightforward in expressing his opinions. Once convinced of the correctness of an idea, a doctrine, principle, policy, or course of conduct, he adhered to it with inflexible resolution. In his public discourses, he spoke straight to the point; and his manner and diction were entirely without ostentation. While spirited and independent, he was not combative in his disposition, was essentially a man of peace, a humanitarian. * * * * There was not in all Utah, nor in the entire West, a more interesting personality than this great Prophet, Seer, and Revelator, and President."

The following is an excerpt from a pen sketch of Lorenzo Snow by the Rev. Dr. Prentiss:

"I had expected to find intellectuality, benevolence, dignity, composure and strength depicted upon the face of the President of the Church of Jesus Christ of Latter-day Saints; but when I was introduced to President Lorenzo Snow, for a second I was startled to see the holiest face but one I had ever been privileged to look upon. His face was a power of peace; his presence a benediction of peace. In the tranquil depths of his eyes were not only the 'home of silent prayer,' but the abode of spiritual strength. As he talked of the 'more sure word of prophecy' and the certainty of the hope which was his, and the abiding faith which had conquered the trials and difficulties of tragic life, I watched the play of emotions and studied with fascinated attention the subtle shades of expression which spoke so plainly the workings of his soul; and the strangest feeling stole over me, that I 'stood on holy ground;' that this man did not act from the commonplace motives of policy, in-

terest, or expediency, but he 'acted from a far-off center.' I am accustomed to study men's faces, analyze every line and feature, dissect each expression, and note every emotion, but I could not here. What would be the use of my recording the earnestness of the brow, the sweetness of the mouth, and all my commonplace descriptive terms. The man is not reducible to ordinary description. If the Mormon Church can produce such witnesses, it will need but little the pen of the ready writer or the eloquence of the great preacher."

THE DESCENDANTS OF LORENZO SNOW.

BY A. A. RAMSEYER.

1. LORENZO SNOW (No. 17, page 107), born 3 April, 1814, in Mantua, Ohio, married (1) Charlotte Squires, born 19 Nov., 1825, in Bainbridge, Geauga Co., Ohio; she died 25 Sept., 1850, in Salt Lake City, Utah; he married (2) Mary Adaline Goddard, born 8 March, 1812, in Suffield, Hartford Co., Connecticut; she died 28 Dec., 1898, in Salt Lake City; he married (3) Sarah Ann Prichard, born 29 Nov., 1826, in Nelson, Portage Co., Ohio; she died 30 Nov., 1900; he married (4) Harriet Amelia Squires, born 13 Sept., 1819, in Aurora, Geauga Co., Ohio; she died 12 May, 1890; he married (5) Eleanor Houtz, born 14 Aug., 1831, in Pennsylvania; she died 13 Sept., 1896; he married (6) Caroline Horton, born 25 Dec., 1828, in England; she died in February, 1857, in Brigham City, Utah; he married (7) Mary Elizabeth Houtz, born 19 May, 1840, in Penn's Town, Union Co., Pennsylvania; she died 31 May, 1906; he married (8) Phebe Amelia Woodruff, born 4 Mar., 1842, in Nauvoo, Hancock Co., Illinois; he married (9) Minnie Jensen, born 10 Oct., 1855, in Brigham, Utah; she died 2 Jan., 1908, in Salt Lake City. He died 10 Oct., 1901, in Salt Lake City.

Children of Charlotte Squires Snow:

- i. LEONORA CHARLOTTE, b. 23 Jan., 1847, in Mt. Pisgah, Iowa; d. June, 1847, in Mt. Pisgah, Iowa.
- ii. RONEY ARMATHA, b. 14 Dec., 1849, in Salt Lake City; m. Elijah Arnold Box, b. 4 Jan., 1844. For years he taught school in Brigham City, having received a liberal education. They had the following children, all born in Brigham City, Utah: *Charlotte Olivie*, b. 22 Aug., 1867, d.; *Estella Roney*, b. 4 Jan., 1870, m. *David*

Russel Wright, b. 27 April, 1869, in Brigham; *Ada Trieste*, b. 7 Feb., 1875; *Dora Viola*, b. 29 Oct., 1878, d. Sept., 1879; *Ella Armeda*, b. 31 Aug., 1880, m. John Albert Lee, b. 18 April, 1876, in Missouri; *Eliza R. Snow*, b. 21 Jan., 1884, m. William Culbertson Richardson, b. 30 Nov., 1882, in Catlettsburg, Kentucky.

Children of Mary Adaline Goddard Snow :

- i. ROSETTA ADALINE, b. 7 Nov., 1846, in Mount Pisgah, Iowa; m. Chester Loveland, b. 30 Dec., 1817 in Ashtabula County, Ohio. Their children, all born in Brigham City, Utah, are: *Lorenzo Chester*, b. 9 Jan., 1868, d. 14 July, 1874; *Mary Adaline*, b. 19 Dec., 1869, m. Olof Jeppson, b. 5 Nov., 1865, in Brigham; *Rosetta Abigail*, b. 7 Aug., 1875, d. 12 Nov., 1875; *Myrtie Adell*, b. 17 April, 1878, d. 1 Sept., 1878; *Oliver George Morris*, b. 2 Oct., 1882.
2. ii. OLIVER GODDARD, b. 20 Feb., 1849, in Salt Lake, Utah; m. Mary B. Peirce, b. 21 Sept., 1853, in Salt Lake City.
- iii. ISADON PERCY, b. 24 Feb., 1855, in Salt Lake, Utah; m. Homer S. Woodworth. They had: *Lottie Lucien*, b. 13 Sept., 1875, in Nebraska, d. 26 Oct., 1876, in Brigham, Utah; *Mary Adaline*, b. 8 Feb., 1883, in Brigham, Utah, m. Charles Henry Smith, b. 13 Oct., 1885. She m. 2nd Joseph Dudley, b. 30 Sept., 1851; they had: *Joseph Smith*, b. 24 Sept., 1886, m. Jennie Smith, b. 1889; *De Vere Snow*, b. 30 Dec., 1889.

Children of Sarah Ann Prichard Snow :

- i. ELIZA SARAH, b. 30 Nov., 1847, in Mount Pisgah, Iowa; m. George Dunford, b. 18 Dec., 1822, in Trowbridge, Wilts, England; he was one of Salt Lake's earliest shoe dealers, and for years bishop of Malad ward, Idaho; he d. 17 Feb., 1891. They had the following children, all born in Salt Lake: *Georgie*, b. 20 Mar., 1871, d. 30 Oct., 1872; *Venice*, b. 7 Jan., 1873, m. Martin French, b. 25 June, 1851, in Andover, Massachusetts; *Sarah Estella*, b. 31 July, 1875, m. William Kimberley Mordock, b. 21 May, 1875, in Sharon, Pennsylvania; *George William*, b. 1 Jan., 1878, d. 13 Dec., 1880; *Lorenzo Snow*, b. 8 Dec., 1879; *Rupert Algernon F. Isaac*, b. 10 Sept., 1882, is a first lieutenant in the U. S. army; *Ora*, b. 19 May, 1885.
- ii. SYLVIA, b. 16 Jan., 1850, in Salt Lake, Utah; m. Chauncey Walker West, b. 3 Aug., 1849, in Salt Lake, Utah; he d. 6 Oct., 1894. They had: *Sarah Claudine*, b. 8 Mar., 1869, in St. George, Utah, m. William Swift, 10 Oct., 1900; *Mary Frou Frou*, b. 25 July, 1870, in Brigham, Utah, m. Samuel S. Arrasmith, of Ames, Iowa, 7 April, 1903; d. 1 Dec., 1908; *Chauncey W.*, b. 13 Sept., 1875, in Brigham, Utah; *Sylvia*, b. 21 April, 1882, in Brigham, Utah, m. 15 Nov., 1899, Daniel Rhea Hughey, b. 9 Oct., 1871, in Bellrue, Iowa.
3. iii. LORENZO, b. 7 July, 1853, in Salt Lake, Utah; m. Hulda Jensen, b. 4 Mar., 1860, in Brigham, Utah.
- iv. PARINTHA, b. 5 Oct., 1855, in Salt Lake, Utah.
4. v. LAURIN ALVIRUS, b. 2 Dec., 1863, in Brigham, Utah; m. Lillian Loveland.

Children of Harriet Amelia Squires Snow :

- i. ABIGAIL HARRIET, b. 16 July, 1849, in Mount Pisgah, Iowa; m. 1st Thomas Caldwell, b. 8 Feb., 1842, in Glasgow, Scotland; he d. 16 April, 1866. They had: *Thomas Sylvanus*, b. 5 Feb., 1866; m. Lorena Valberg, b. 13 Oct., 1878, in Christiania, Norway; *Lorenzo Sylvester*, b. 5 Feb., 1866, m. 1st Alice Alberta Burt, b. 22 Aug., 1866, in Brigham, d. 3 Mar., 1898; m. 2nd Mary Zumbrunn, b. 16 July, 1882, in Montpelier, Idaho.
Abigail Harriet m. 2nd Morris David Rosenbaum, b. 11 July, 1831, in Fordon, Prussia; he d. 19 Aug., 1885. They had: *Harriet Amelia*, b. 2 Mar., 1869, in Brigham, d. 2 Aug., 1871; *Moses Snow*, b. 19 Aug., 1871, in Brigham, d. 22 July, 1874; *Nettie May*, b. 13 Oct., 1873, in Brigham, m. William Henry Glover, b. 14 April, 1870, in Brigham; *Alice Maude*, b. 4 May, 1876, in Brigham, m. Frederick Sorenson, b. 13 Feb., 1870, in Grenaa, Denmark; *Morris Snow*, b. 3 Mar., 1878, in Brigham, m. Mary Christensen, b. 20 Nov., 1885, in Logan, Utah; *Minnie Mabel*, b. 19 Mar., 1880, in Brigham, m. William Roy Duke, b. 13 April, 1880, in Salt Lake; *Lucius Snow*, b. 23 June, 1882, in Brigham, m. Hazel Cecilia Marcroft, b. 1 Mar., 1889, in Salt Lake; *Florence Armeda*, b. 17 Feb., 1885, in Brigham, d. 19 Sept., 1887.
5. ii. LUCIUS AARON, b. 11 Dec., 1849, in Salt Lake, Utah; m. Elizabeth Wilson, b. 1 Sept., 1856, in Salt Lake, Utah.
- iii. ALONZO HENRY, b. 15 Feb., 1854, in Salt Lake, Utah; d. 1 Nov., 1854.
- iv. AMELIA HENRIETTA, b. 15 Feb., 1854, in Salt Lake, Utah; d. 30 Oct., 1854.
- v. CELESTIA ARMEDA, b. 2 Dec., 1856, in Salt Lake, Utah; m. Brigham Morris Young, b. 18 Jan., 1854, in Salt Lake Utah. They had: *Alice Armeda Snow Young*, b. 13 Feb., 1876, in Salt Lake, Utah, m. Jan., 1896, Noah S. Pond, of Pocatello, Idaho; *Brigham Morris*, b. 27 Feb., 1878, in Brigham, Utah; *Franklin Snow*, b. 13 Feb., 1881, in Brigham, d. 14 Feb., 1881; *Lucius Snow*, b. 10 April, 1882, in Brigham, d. 11 Mar., 1883; *Margaret Vida Snow*, b. 27 Aug., 1883, in Brigham, m., Eskel E. Anderson, of Salt Lake, Utah; *Lester Lorenzo Snow*, b. 19 Oct., 1887, in Brigham; *Russell Whitesides*, b. 1 Dec., 1889, in Lakeside, Utah; *Galen Snow*, b. 14 Jan., 1892, in Logan, Utah; *Lorenzo Snow*, b. 16 Nov., 1894, in Salt Lake; *Joseph Snow*, b. 30 April, 1898, in Salt Lake.

Children of Eleanor Houtz Snow :

- i. AMANDA ELEANOR, b. 19 April, 1850, in Salt Lake; d. 21 Oct., 1850.
- ii. IDA, b. 2 Jan., 1854, in Salt Lake; m. George Francis Gibbs, b. 23 Nov., 1846, in Haverford, Pembroke, Wales. They had the following children, all born in Salt Lake: *Georgie Winnetta*, b. 14 Aug., 1877, d. 30 April, 1878; *George Snow*, b. 14 Mar., 1879, m. La Verne McBride, b. 16 Nov., 1888, in Tooele, Utah; *Eleanor Snow*, b. 4 May, 1881, d. 28 July, 1881; *Ralston*, b. 7 June, 1883, is a student of art, now traveling in Europe.

- iii. EUGENIA, b. 5 July, 1856, in Brigham; m. Leonidas Thomas Peirce, b. 21 June, 1856, in Brigham. They had: *Leonidas Eustace Baudine*, b. 11 Oct., 1877, in Brigham, d. 8 May, 1879; *Eugenia Lavon*, b. 29 Oct., 1879, in Brigham, m. Jay V. Bridge, b. 14 June, 1881, in Monroe, Wisconsin; he d. 23 Mar., 1908; *Eugenio Snow*, b. 28 April, 1882; *Lloyd Taurus*, b. 28 Nov., 1884, d. April, 1885; *Lyle Kenneth*, b. 14 Jan., 1886; *Valois*, b. 16 June, 1888; *Darrell Neff*, b. 26 Oct., 1892, d. 1 Jan., 1895.
- 6. iv. ALPHONSO HOUTZ, b. 13 Oct., 1858, in Salt Lake; m. 1st Minnie Loveland, b. 25 Dec., 1866, in Calls Fort; she d. 12 Dec., 1906; he m. 2nd Grace Marguerite Gaylord, b. 2 May, 1883, in Denver, Colo.
- v. SUSAN IMOGENE, b. 4 May, 1861, in Brigham, d. 16 Oct., 1864.
- vi. ROXEY LANA, b. 22 Oct., 1863; m. George Louis Savage, b. 27 Jan., 1865, of Salt Lake. They had: *Geneva*, b. 12 July, 1892, in Salt Lake.
- vii. HORTENSIA, b. 17 July, 1867, in Brigham, Utah; m. Joseph O. Duke. They had: *Eleanor*.
- 7. viii. CHAUNCEY EDGAR, b. 8 July, 1870, in Brigham, Utah; m. 1st Geneva Olive Wayne, b. 3 Nov., 1872, in Corinne, Utah; divorced; m. 2nd Sarah Annie Daines, b. 18 Feb., 1876, Hyde Park, Utah.

Children of Caroline Horton Snow :

- i. CLARISSA CAROLINE, b. 19 July, 1854, in Salt Lake, Utah; m. John Archibald McAllister, b. 22 Aug., 1851, in New-castle-on-Tyne, England. They had: *John Archibald, Jr.*, (Lieut. D. D. S. U. S. Army, Fort Leavenworth, Kansas) b. April 10, 1872, at Brigham City, Utah, m. *Theodosia Purman*, b. July 4, 1879, at Fort Wayne, Indiana; *Lorenzo Charles*, b. Mar., 3, 1874, at Logan, Utah, m. Sarah Ann Zollinger, b. July 26, 1874, at Providence, Utah; *Roy Snow*, b. Sept. 5, 1876, at Logan, m. Florence Eugenie Richards, b. Sept. 9, 1875, at Clyde, Ohio; *William Lucius*, b. Sept. 19, 1878, at Logan, m. Violet Craig, b. Jan., 1885, at Salt Lake City; *Mary Gene*, b. Nov. 15, 1880, at Logan, m. Frank Washington Thatcher, b. April 3, 1877, at Salt Lake City, Utah; *Frank Snow*, b. Mar. 2, 1883, at Logan, m. Hazel Parkinson, b. July 1, 1889, at Hyde Park, Utah. He is at present Superintendent of the Utah Mexican Rubber Plantation, Tabasco, Mexico; *Venna Harriet*, b. Mar. 30, 1885, at Logan, m. Lieut. Robert J. Binford, b. Mar. 31, 1877, at Greenfield, Indiana, of the 20th Infantry U. S. A., Fort Douglas, Utah (after Jan. 1, 1912); *Caroline Armeda*, b. Mar. 17, 1887, at Logan; *Clair Horton Snow*, b. May 4, 1889, at Logan, Utah, is now acting as missionary in Lyon, France, for the Church of Jesus Christ of Latter-day Saints; *Florence Gay*, b. Sept. 17, 1891, at Logan; *Wallace Snow*, b. Oct. 26, 1893, at Logan, Utah.
- 8. ii. FRANKLIN HORTON, b. 3 Feb., 1857, in Brigham; m. Aurilla Bigelow, b. 7 Mar., 1877, in St. George, Utah.
- iii. SARAH AUGUSTA, b. 3 Feb., 1857, in Brigham; d. 17 Feb., 1857.

Children of Mary Elizabeth Houtz Snow:

- i. LYDIA MAY, b. 21 Jan., 1860, in Salt Lake; m. Eli Harvey Peirce, b. 27 Dec., 1852, in Brigham; she d. 22 Dec., 1898. They had: *Pearl Snow*, b. 18 July, 1884, in Brigham, m. Howard Eugene Smith, of Los Angeles, California; *Fairy Dolores*, b. 12 Dec., 1888, in Brigham, m. Walter H. Handin; *Ramona May*, b. 17 June, 1892, in Salt Lake; *Elia Harveola*, b. 27 Jan., 1896, in Salt Lake.
- ii. JACOB E. FITZROY, b. 31 Oct., 1862, in Salt Lake, d. 2 Dec., 1862.
- iii. VIRGINIA M. MARIAN, b. 30 Jan., 1864; m. Jay Stephens; she is a teacher of art at the University of Utah.
- 9. iv. MANSFIELD LORENZO, b. 8 Sept., 1866, in Salt Lake; m. Anne Clarke, b. 22 Jan., 1868, in Hamilton, New York.
- 10. v. MORTIMER JOSEPH, b. 19 Nov., 1868, in Brigham; m. 1st Mollie —; who died; m. 2nd Adelaid —.
- vi. FLORA BELL BIRDIE, b. 19 July, 1871, in Brigham; m. Dr. George F. Harding, now Secretary of the Board of Medical Examiners of the State of Utah, b. 30 Oct., 1869, in Willard, Utah. They had: *Portia Mary Snow*, b. 10 Sept., 1901, in Brigham, Utah; *George Rush*, b. 22 Mar., 1904, in Brigham; *Florabell Virginia*, b. 10 Nov., 1906, in Brigham; *Mercedes*, b. 10 April, 1910, in Salt Lake.

Children of Phebe Amelia Woodruff Snow:

- i. MARY AMANDA, b. 4 Sept., 1860, in Salt Lake; d. 6 Sept., 1860.
- 11. ii. LESLIE WOODRUFF, b. 6 Feb., 1862, in Salt Lake; m. Ida Daynes, b. 6 Mar., 1873, in Salt Lake.
- 12. iii. ORION, b. 6 Sept., 1866, in Salt Lake; m. Marantha Reeves.
- 13. iv. MILTON W., b. 7 Feb., 1868, in Brigham; m. Villette F. Eardley, b. 13 Dec., 1883, in Salt Lake.
- v. PHEBE FLORENCE, b. 7 Aug., 1870, in Brigham; m. John Quincy Critchlow, m. 20 Dec., 1870, in Ogden. They had: *Lucile Snow*, b. 30 Sept., 1896, in Brigham.

Children of Minnie Jensen Snow:

- 14. i. LE ROI CLARENCE, b. 26 Aug., 1876, in Brigham; m. Maud Mary Ford, b. 8 Nov., 1875, in Auburn, Ohio.
 - ii. MINNIE MABELLE, b. 23 May, 1879, in Brigham; m. Alfred Lorender Cole, b. 19 June, 1879. They had: *Laurel Snow*, b. 31 Aug., 1906, in Logan, Utah.
 - iii. CORA JEAN, b. 16 Feb., 1883, in Brigham; d. 11 Aug., 1883.
 - iv. LORENZO LAMONT, b. 26 Aug., 1885, in Brigham.
 - v. RHEA LUCILE, b. 5 Nov., 1896, in Cardston, Canada.
2. OLIVER GODDARD SNOW² (*Lorenzo Snow*¹), was born 20 Feb., 1849. He married Mary B. Peirce; for years he was president of the Box Elder Stake of the Church of Jesus Christ of Latter-day Saints, residing in Brigham; he established the first bank in that city; he now lives in Salt Lake. They had the following children, all born in Brigham:

- i. MARY ORILLA, b. 8 Dec., 1874; m. John H. Lockwood.
 - ii. OLIVER GODDARD, JR., b. 9 June, 1876; d. 10 Feb., 1879.
 - iii. EUGENE PEIRCE, b. 27 Feb., 1878.
 - iv. ELIZA ROXEY, b. 3 Nov., 1879; m. William R. Dennis.
 - 15. v. LIONEL VIVIAN, b. 19 Oct., 1881; m. Marian Ash.
 - vi. CLYDE VIRGINIUS, b. 27 May, 1883; m. Grace Harling, 27 June, 1911.
 - vii. MYRTLE IVY, b. 27 Jan., 1886; m. Carlton Barnes, 3 July, 1909.
 - viii. RUBY, b. 1 Jan., 1888.
 - ix. IRMA ELOISE, b. 14 Oct., 1889.
 - x. LORENZO, b. 2 Mar., 1891.
 - xi. HARVEY BOOTHE, b. 5 Jan., 1893.
 - xii. NORMA NORDICA, b. 5 Feb., 1895.
3. LORENZO SNOW² JR. (*Lorenzo*¹), b. 7 July, 1853; married Huldah Jensen. Their children, all born in Brigham, are:
- i. LORENZO, 3rd, b. 16 Oct., 1881; d. 26 Sept., 1910.
 - ii. LULU ESTELLA, b. 24 Feb., 1885; m. Clarence C. Hemmick, of Baltimore, Maryland. They had: *Claire*, b. 15 Oct., 1906; *Lorenzo Snow*, b. 15 Oct., 1906; *Ayward*, b. 8 April, 1908.
 - iii. LELAND STANFORD, b. 2 Oct., 1887; d. 15 Jan., 1901.
 - iv. LA BLANCHE ESTELLA, b. 2 Nov., 1890; m. Wallace G. Hunter, of Salt Lake, 15 Sept., 1909.
4. LAURIN ALVIRUS SNOW² (*Lorenzo*¹), born 2 Dec., 1863, is an attorney-at-law; he married Lillian Loveland.

Child:

- i. ALVIRUS ERASTUS, b. 3 Feb., 1890.
5. LUCIUS AARON SNOW² (*Lorenzo*¹), born 11 Dec., 1849, lives in Brigham, Utah, where he labors in the presidency of the Box Elder Stake; married Elizabeth Wilson, born 1 Sept., 1856. Their children, all born in Brigham, are:
- i. LUCIUS WILSON, b. 22 Sept., 1876; d. 20 Jan., 1879.
 - ii. ELLA W., b. 23 June, 1878; m. George W. Miller, of Garland, Utah, b. 14 Dec., 1878, in Mayfield, Utah.
 - iii. FRUTILLA W., b. 12 July, 1880; d. 11 Sept., 1895.
 - iv. LAREDO W., b. 13 Sept., 1882; d. 19 Aug., 1883.
 - v. ROBERT W., b. 16 May, 1884; m. Milda Michalis.
 - vi. WANNETTA W., b. 16 Feb., 1886; m. George M. Thorstensen, of Ogden.
 - vii. MAUD W., b. 22 Feb., 1888; d. 1 Feb., 1894.
 - viii. CLARA W., b. 19 July, 1890; d. 30 April, 1900.
 - ix. CLARENCE W., b. 19 July, 1890; d. 13 Jan., 1891.
 - x. SAMUEL EARL W., b. 23 Feb., 1893.
 - xi. HARRIET FAY W., b. 23 Nov., 1895.
 - xii. LLOYD W., b. 12 Feb., 1899.
 - xiii. AARON FORD W., b. 8 Aug., 1901.

6. ALPHONSO HOUTZ SNOW² (*Lorenzo*¹), born 13 Oct., 1858; married 1st Minnie Loveland, 18 June, 1884. He is largely interested in Mexican lands.

Children :

- i. ALPHONSO HOUTZ JR., b. 28 Mar., 1885, in Brigham; d. 3 Mar., 1891.
- ii. PERCY LOVELAND, b. 17 Oct., 1886, in Brigham; d. 9 June, 1898.
- iii. CARL LOVELAND, b. 13 June, 1889, in Brigham.
- iv. VICTOR HUGO, b. 3 May, 1892, in Brigham.
- v. CHESTER CARLISLE, b. 7 Jan., 1894, in Brigham.
- vi. GERTRUDE ELEANOR, b. 28 May, 1895, in Brigham.
- vii. GEORGE LORENZO, b. 28 June, 1899, in Brigham.
- viii. HAROLD LEE, b. 10 Sept., 1901, in Salt Lake.

He married 2nd Grace Marguerite Gaylord, 19 Feb., 1907.

Child :

- i. GAYLORD HOUTZ, b. 6 Sept., 1909, in Salt Lake.

7. CHAUNCEY EDGAR SNOW² (*Lorenzo*¹), born 8 July, 1870, is now a banker in Cardston, Canada; married 1st Geneva O. Mayue.

Child :

- i. CRYSTAL EDNA, b. 14 Nov., 1890, in Brigham, Utah.

He married 2nd Sarah A. Daines.

Children (all born in Cardston) :

- i. CHAUNCEY EDGAR, b. 21 Oct., 1896.
- ii. CECIL DAINES, b. 25 May, 1903.
- iii. ELEANOR, b. 28 Mar., 1906.

8. FRANKLIN HORTON SNOW² (*Lorenzo*¹), born 3 Feb., 1857; married Aurilla Bigelow, born 7 Mar., 1877, in St. George, Utah.

Children (all born in Cardston, Canada) :

- i. CAROLINE BIGELOW, b. 27 Jan., 1904.
- ii. AURILLA AUGUSTA, b. 27 May, 1905.
- iii. LEONA, b. 25 Feb., 1910.

9. MANSFIELD LORENZO SNOW² (*Lorenzo*¹), born 8 Sept., 1866; married Anna Clarke.

Child :

- i. UARDE MARIE, b. 11 July, 1894, in Brigham.

10. MORTIMER JOSEPH SNOW² (*Lorenzo*¹), born 19 Nov., 1868, travels in the United States, as actor; married 1st Mollie ———, who died. They had 2 boys (Mortimer? and George?); married 2nd Adelaid ———.
11. DR. LESLIE WOODRUFF SNOW² (*Lorenzo*¹), born 6 Feb., 1862, specialist in eye diseases, lives in Salt Lake City; he married Ida Daynes.

Child:

- i. LESLIE LYNDON, b. 3 Dec., 1906.

12. DR. ORION WOODRUFF SNOW² (*Lorenzo*¹), born 6 Sept., 1866; married Marantha Reeves; he graduated as dentist.

Children:

- i. ORION JR.
ii. EVELINE.
iii. EDNA.

13. DR. MILTON W. SNOW² (*Lorenzo*¹), born 7 Feb., 1868, practices as dentist, in Salt Lake City; he married Villette F. Eardley.

Children:

- i. FLORENCE, b. 23 Feb., 1908, in Salt Lake.
ii. KATHERINE HELEN, b. 20 Aug., 1909, in Salt Lake.
iii. PHEBE VIRGINIA, b. 19 Feb., 1911, in Salt Lake.

14. LE ROI CLARENCE SNOW² (*Lorenzo*¹), born 26 Aug., 1879, in Brigham; married Maud Mary Ford, 29 June, 1900.

Child:

- i. AILEEN, b. 10 May, 1901, in Salt Lake.

15. LIONEL VIVIAN SNOW³ (*Oliver G.*² *Lorenzo*¹), born 19 Oct., 1881; married Marian Ash.

Children:

- i. OLIVER GRANT, b. 31 Mar., 1908.
ii. MARY VIRGINIA, b. 12 Oct., 1909.

THE MORMONS—A POSTSCRIPT.

(The lecture delivered by Col. Thomas L. Kane, March 26, 1850, before the Historical Society of Pennsylvania on "The Mormons" brought forth some criticism. Col. Kane, in the second edition of the published lecture, prints the following postscript.)

I have been annoyed by comments this hastily written discourse has elicited. Well-meaning friends have even invited me to tone down its remarks in favor of the Mormons, for the purpose of securing them a readier acceptance.—I can only make them more express. The Truth must take care of itself. I not only mean to deny that the Mormons in any wise fall below our standard of morals, but I would be distinctly understood to ascribe to those of their number with whom I associated in the West, a general correctness of deportment, and purity of character above the average of ordinary communities.

The farthest I can go toward qualifying my testimony, will be to name the causes to which, as a believer in Nature's compensations, I have myself credited this undue morality. It was partly attributed perhaps to their forced abstemiousness; the diet of the most fortunate Mormons having been for long continued periods very spare, and composed almost wholly of vegetable food, with few condiments, and no intoxicating liquors. Some influence should be referred also to their custom of early and equal marriages, these not being regulated by the prudential considerations which embarrass opulent communities; something more to the supervision which was incidental to their nomadic life, and the habits it encouraged of disciplined, but grateful industry.

The chief cause, however, was probably found in this fact: The Mormons as I saw them, though a majority, were but a portion of the Church as it flourished in Illinois. When the persecution triumphed there, and no alternative remained for the steadfast in the faith but the flight out of Egypt into the wilderness, as it was termed, all their fair-weather friends forsook them. Priests and elders, scribes and preachers deserted by whole councils at a time; each talented knave, of whose craft they had been victims, finding his own pretext for abandoning them, without surrendering the money-bag of which he was the holder. One of these, for instance, bore with him so considerable a congregation that he was able to found quite a thriving community in Northern Wisconsin, which I believe he afterwards transplanted entire to an island in one of the Lakes. Other speculator-heresiarchs folded for themselves credulous sheep all through the Western Country. One Rigdon, not long since had a cure of them in our own state. Quite recently, an abandoned

clergyman, who shortly before the exodus, was excommunicated for his improper conduct, has presented a memorial to Congress, in which he charges the Mormons with very much more than he himself appears to be guilty of. This abusive person, a former intimate of the Major General James Arlington Bennett, lately on trial at New York, in company with a one-eyed Mr. Thompson of that city, is also the only surviving brother of the Prophet Smith, founder of the sect, and as such, still claims to be its sole true President, and genuine Arch-High Priest.

So the Mormons have been, as it were, *broken and screened* by calamity. Their designing leaders have left them to seek fairer fortunes elsewhere. Those that remain of the old rock are the masses, always honest in the main and sincere even in delusion; and their guides are a few tried and trusty men, little initiated in the plotting of synagogues, and more noted for services rendered than bounties received. They are the men whom I saw on the prairie trail, sharing sorrow with the sorrowful, and poverty with the poor;—the chief of them all, a man of rare natural endowment, to whose masterly guidance they are mainly indebted for their present prosperity, driving his own ox-team and carrying his sick child in his arms.* The fact explains itself, that those only were willing to undertake their fearful pilgrimage of penance, whom a sense of conscientious duty made willing to give up the world for their religion. The Mormons I knew, were all, as far as I could judge, partakers of the sacraments, persons of prayer and faith; and their contentment, their temperance, their heroism, their striving after the golden age of Christian brotherhood, were but the manifestations of their own present and engrossing devotional feeling.

I am asked to explain or justify the Mormon Creed:—I will have nothing to do with it. It is enough for me to say, that it does not manifest itself externally by the Pythian ravings or Eleusinian hocus pocus of new religions, nor the pageantry or mumming of those sometime established; that its communicants cultivate no mysteries or double faiths; and that I certainly think they are to be believed in their own exposition of it. They have two books, that are for sale in the shops, called *The Book of Mormon* and *The Book of Doctrine and Covenants*, which profess to contain the entire body of their faith. The latter harm-

*This was Brigham Young, the choice of the Mormons for Governor of Deseret. As this man, together with Heber C. Kimball and Willard Richards, nominees of the same people for the offices of Lieutenant Governor and Secretary, have been singled out as the objects of libel, it is right I should state that I know them intimately. I found Mr. Kimball a man of singular generosity and purity of character, and Dr. Richards a genial gentleman and pleasant scholar of the most varied attainments: The integrity of the three altogether above question.—T. L. K.

less work has its special chapters on Marriage, and on the Rights of Property, Religious Toleration, and the Union of Church and State. I am not called upon to investigate this subject, so long as any person of a jealous orthodoxy can constitute himself as good an inquisitor by investing somewhere about one dollar and fifty cents.

Nor shall I go out of my way to discuss the question of the former characters of the Mormons. What they were in Illinois, or what some of their predecessors were there, it will not be difficult for those to learn who are curious after truth: the Hon. Stephen A. Douglas, who as the Presiding Judge of the Circuit in which they lived was often called upon to dismiss idle charges against them, is now at Washington, an honored member of the Senate of the United States. His personal testimony I am assured has always vindicated his judicial action.

Some good people who believe the Mormons traduced, ask me how they are to account for the great prevalence of these charges before the expulsion. Interest, and feeling founded on it, is the answer. The value of the property of which the Mormons were dispossessed in Missouri and Illinois is currently estimated as over Twenty Millions of Dollars; an adequate consideration certainly for a good deal of misrepresentation on the part of those who are endeavoring to appropriate it to themselves.

A motive sufficiently analogous explains the active circulation of new calumnies within the last half year. Instead of being broken up forever, as not more than five years ago their foes supposed with reason, their Congregation is gathering in increased numbers and their application to be admitted as a state into the Union announces their probable restoration to power and influence, and is a cause of corresponding disquiet to the possessors of the properties in Missouri and Illinois from which they have been expelled. These are now the busiest Mormon slanderers. I speak of them with reluctance. They are, the best of them, but interested persons, who circulate calumnies as hearsay, calumnies which began with the original enemies of the Mormons, the felons, that charged with unchastity the wretched women they had ravished—with riot the men whose brothers they had murdered—with community of Property those whom themselves had robbed, whose houses and homes they fired over their heads on the lands from which they drove them. Such wretches lie with the brutal strength of Crime. And the Mormons are far away, and their few friends here are nearly all in humble life, and those public men in the West whose duty it was to do them justice, consent to render themselves parties to the guilt of their constituents by their interested silence.

At all events, was there not something about their religion made their neighbors unable to live with them?—Undoubtedly,

the industrious chevaliers of the Half Breed Tract., and other like precious neighbors of the Mormons, have in one sense proved this to be the case; perhaps in the course of their wolf and lamb quarrel, they may have even said so, and before they finally devoured the offenders, complained seriously of the insulting proximity of their good roads, good schools, temperance and moral reform and musical associations, and their good laws, not enacted only, but enforced. I understand this to be essentially the ground of complaint of the same marauders against the Swedish Quaker Colony, they have lately broken up in Henry County, above Nauvoo.

With other neighbors, the Mormons have no trouble. We have had large numbers of them in Philadelphia and elsewhere in the East for now nearly twenty years past, whose good citizenship is no subject of discussion with those who have daily business dealings with them. In England, too, they number nearly twice as many adult members as the Baptists in Pennsylvania. Once indeed, when their religion was first preached in that country—it was at the very time their earliest trial before Lynch J., in Missouri, was pending—a charge was laid against them in a manufacturing borough there, that they had made away with an Elizabeth, or Betsy Martin, one of their new converts; and the beginning of a mob entered upon its examination. But to her British Majesty's Government, which holds the old-fashion notions of law and order, it mattered as little if it were the case of Betty Martin a Mormon, as of Betty Martin the Cyprian: A commonplace Government Magistrate decided there should be no mob, and a commonplace legal investigation decided the charge was groundless. The Mormons have therefore been free to preach and sing and pray in the United Kingdom to this hour; and I remark that Evangelic sectaries of my own persuasion there, do battle with them in print on the same terms as with Millerites, Wesleyans, Seventh or Every-Day Baptists.

It is observed to me with a xile meaning, that I have said little about the Mormon women. I have scarcely alluded to them, because my memory of them is such that I can not think of their character as a theme for discussion. In one word, it was eminently that which for Americans dignifies the names of mother, wife, and sister. Of the self-denying generosity which went to ennoble the whole people in my eyes, I witnessed among them the brightest illustrations. I have seen the ideal Charity of the statue gallery surpassed by the young Mormon mother, who shared with the stranger's orphan the breast of milk of her own child.

Can charges, which are so commonly and so circumstantially laid, be without any foundation at all?—I know it. Upon my return from the Prairie, I met through the settlements scandalous

stories against the President of the Sect, which dated of the precise period when I myself was best acquainted with his self-denying, blameless life. I had an experience no less satisfactory with regard to other falsehoods, some of them the most extravagant and most widely believed. During the sickness I have referred to, I was nursed by a dear lady, well connected in New York and New Jersey, whom I sufficiently name to many by stating that she was the first cousin of one of our most respected citizens, whose conduct as chief magistrate of Philadelphia in an excited time won for him our general esteem. In her exile, she found her severest suffering in the belief that her friends in the States looked upon her as an irreclaimable outcast. It was one of my first duties I performed on my return, to enlighten them as to her true position, and the character of her exemplary husband; and the knowledge of this fact arrived in time, I believe, to be of comfort to her before she sank under the privation and hardship of the march her frame was too delicate to endure.

THOMAS L. KANE.

15 July, 1850.

COST OF PEDIGREES.

At the meeting of the Society of American Wars, Professor Henry Alfred Todd, of Columbia University, told of his visit to the College of Heraldry in London. He said it cost from \$300.00 to \$500.00 to get a family pedigree investigated, if it could be found at all among the records. Much time and more expense would be necessary in case of a prolonged and difficult search.

Professor Todd said if a man had the proper letters of introduction, he received every courtesy, whether from America or elsewhere. According to the rules of the London College of Heraldry, a tradesman cannot get a title and an official coat of arms. When he was asked how it came that Thomas Lipton was allowed to be an exception to this rule, the reply was that the order came from above—meaning the king. Sir Thomas Lipton, when consulted about the most appropriate design for his coat of family arms, said he wanted a tea plant and a coffee plant, with a thistle worked into the device. His idea was accordingly incorporated in the Lipton coat of arms.

There are two kinds of coats of arms in England, Professor Todd explained—those of title and peerage and the ordinary common kind that any man can invent and adopt with the assistance of a heraldic expert. So there is nothing to prevent a Chicago beef packer or a Kalamazoo lumberman from posing as the Duke of Michigan and astonishing his friends and others with the splendor of his manufactured coat of arms.—*New York Herald*.

LESSONS IN GENEALOGY.

BY SUSA YOUNG GATES.

INTRODUCTION.

For some time the Woman's Committee of the Genealogical Society of Utah has felt the need of printed instructions regarding the practice of genealogy. There is practically no such book in existence; so that when the members of this Society come to the Library and wish to take up the study and practice of genealogy, there has been no way opened for them to do so, except to blunder into it as all others have done, without guide or compass. Until the past two years there were no classes in schools, no lessons prepared or printed in simple and definite form with which to instruct or enlighten those who desire to following this line of work. For these reasons the Woman's Committee have been giving weekly classes at the Bishop's Building for two years past, and from this experimental work we have evolved the lessons which will be given in the third volume of this magazine. Four lessons on Genealogy were given during one week in Provo at the Brigham Young University last winter, and other experiments have been made along this line in the L. D. S. University at Salt Lake City, as well as in the Brigham Young College in Logan. We shall now present these lessons in our magazine, that all members of the Society may profit by the experiences of the sisters who have been engaged in this work, thereby hoping to develop something which may grow into more perfect and more useful proportions as we work and counsel together.

We must preface this introductory article by acknowledging the helpful encouragement and stimulus which have been meted out to the Woman's Committee in their work by President A. H. Lund, by Elder Joseph F. Smith, by the Chief Recorder of the Salt Lake Temple, Elder Duncan McAllister, and by the Librarian of the Society, Bishop Joseph Christensen. One of the articles which is to follow was written by Recorder McAllister, and the others have been read by members of the Board.

The Lessons which we desire to present have been founded on the needs of three classes of Society members: First, we address those who live in the city, and therefore have access to the Genealogical Library. Second, those who do not live here and yet desire to do what can be done in securing and preparing material for their genealogies. Third, we have a lesson for those who, not having time or wish to pursue their own genealogical work, yet are willing to do their part through organizing family associations, and contributing of their means to have their genealogical work attended to. It is for these that we have labored, and we hope that every member of the Church will feel it obligatory to find himself in one of these divisions.

The Christian nations have done a tremendous work in the searching out and publishing the genealogies of their forefathers. Just how extensive this work is we do not know; there are no statistics, and no amalgamation of societies gathered for the purpose of unifying their work or publishing the results of years of effort and labor along this line. While none of the workers in the various countries have any but an antiquarian or perhaps a social reason for the work which has thus been prodigiously performed, the Latter-day Saints realize that God has a much more important and significant reason for this movement than appears on the surface of things. If He is the Father of all our spirits, what more natural and gracious than that He shall prepare a way by which every son and daughter of His shall have the privilege of hearing the sound of the everlasting Gospel and of exercising his or her prerogative of choice as to whether he shall accept of the truths of that Gospel and come into the company of the Saints, or whether he shall prefer darkness rather than light, remaining in his sinful condition indefinitely. To the Saints, the names of their ancestors are as vital as a means of identification for vicarious salvation as are the names and individualities of the living. It is for this purpose, to secure and redeem the dead, that we build temples and go therein. It is to help the Saints to secure and prepare their genealogies that this society was organized. Therefore, we feel the necessity of aiding in this glorious work to the extent of our ability and powers.

The study and practice of genealogy is as old as Adam, as old therefore as the race. We are given the exact descent of the early families in Genesis, while Moses wrote a book to establish the lines of descent from the twelve sons of Jacob. With the Hebrews the preparation of genealogies was one of the classic arts, and employed the finest talent amongst the people. They were exceedingly particular about descent and tribal relations; the Levitical priesthood, after the days of Moses, was held only by those of proved descent. A man's word could not be accepted when there were no genealogies recorded to substantiate that declaration.

The keeping of genealogies has been extant, to a greater or less degree, in every land, and at every period of history. Yet, none understood the reason for this careful preservation of lines of descent, save the chosen seed of Abraham, who doubtless learned by revelation and tradition the vital significance and value of this labor. The pagans, especially the Chinese, have been at great pains to prove descent from the fabled heroes and demi-gods of the races to which their names are attached. So prevalent was this practice, and so strong was the effect of this reverence for ancestors, that in China and Japan it gradually took the form of ancestor worship.

Amongst the pagans of ancient Egypt and Asia, the necessity of securing proper proofs of descent in order to hold or to dispose

of land or property holding was sufficient incentive to induce those peoples to prepare and preserve genealogies to a limited extent.

The study of surnames, carried back into the beginning of the human race, gives a vivid picture of the development of language, as well as furnishing ample proof that this practice of keeping genealogies is not at all a modern one, nor is it accidental in its character.

The double genealogy of the Savior given by Matthew and by Luke forms the longest and most remarkable chain of genealogy in the world. It establishes without question that Jesus—Son of Mary—was born in direct descent from David, Moses, Abraham and Adam. But may there not be a greater significance to this wonderful pedigree than the single one of proving that Jesus was the Son of David? We may well believe that the contentious Jews had come to think of genealogies only as they ministered to the pride of descent and to the giving of precedence amongst them; for Paul tells his converts to abstain from the pursuit of endless genealogies, in which there was no profit; and there would be but sorrow attached to the following of lines of descent simply to minister to pride, worldliness, and the vanity of all vanities.

The gradual development of modern civilizations has led men to enquire into their ancestry, not only for civil purposes, but also to prove their descent from worthy ancestors. What has been done in very modern times on this subject would fill volumes; therefore, we shall only say that since the organization of the Church of Jesus Christ of Latter-day Saints, there have sprung up numerous Genealogical Societies in the United States, and in most of the countries of Europe. These Societies have for their object the establishment of great genealogical libraries, the publishing of parish records, and the preparation and printing of books and periodicals on the fascinating subject in hand. The oldest one in this country is the New England Historic Genealogical Society, with headquarters in Boston, Mass. Many of the states in the Union have historical and genealogical associations, with magazines or papers printed in their interests; while Great Britain has learned antiquarian and genealogical societies with the same object in view, and the British Government has established a splendid and effective system for the collection and preservation of genealogical records.

The preparation and study of genealogy is and must be an exact art; for only so is it efficient for its purposes. There must be no guess work in names and dates of ancestry. The necessity of accuracy and care is never more apparent than to the recorder in a temple, who realizes keenly that only men and women who are susceptible of personal identification on the Other Side, through dates, names, and relationships prepared by relatives here, will receive the blessings sought for them by their descendants, who perform temple ordinances in their behalf.

To go into a genealogical library, or into churches, cemeteries, recorders offices, or state depositories to search deeds, wills, and other papers of identification and thus to weave a perfect chain of ancestry back for several hundred years constitutes a business of no small proportions; and the ability to take that genealogical data and to record it first in proper note books, then to transcribe it into record books for temple work is another business in and of itself. But surely the Latter-day Saints should acquire this knowledge and become proficient in this business. For it is their business, above all the people of this earth. For this reason, we have undertaken to furnish these articles, which will enable a student to acquire sufficient skill to do this work. He may need some added oral instruction and personal help, and he may find it difficult to understand terms and to grasp meanings, at times, but if he is determined, and will not give up too soon, he will gradually see the light break through, and his path will be made clear.

THE GENEALOGIST AT WORK—MATERIAL AND SOURCES OF INFORMATION.

We shall assume that the reader is deeply interested in the subject of genealogy; that he is entirely unacquainted with the methods employed by trained specialists in this art; and that he desires full and careful directions as to how to begin and how to continue his labor. His first requisite is notebooks, record books, pencils, paper, and ink.

The notebooks should be preferably about seven by ten inches, as this permits space for dates and names across the page. The book for a family record of temple work may be purchased at the Deseret News Book store or at the Genealogical Society office, which keep the approved form, bound in one, two, and three quire sizes. The three quire size is cheaper in the long run, as it is the binding which costs so much. The one quire is \$1.25, the two quire is \$1.75, and the three quire costs \$2.25. The next article required is a pencil; a soft and good pencil is advisable, as there are often erasures to make, especially with beginners. The pencil must have a rubber, of course, or a separate rubber will be necessary. The ink is next on our list; we make a special appeal to our friends to insist on securing the very best ink made. Anything so important as the records of our dead must require permanent recording; cheap ink soon fades, and the fading away of our work may prove a serious loss to our descendants. Ink, of the best kind is cheap enough in these days, and if country stores do not carry such ink, insist that they send for the best for you. Now, the beginner should provide himself with a small tab for reference memorandums, and then he is ready to begin.

Let him begin by reading very carefully the printed instructions in the family record of temple work he has purchased. This will give him the correct attitude in which to approach his work,

and will inform him on many important points of his coming task. If he desires further information on this point, he may write to the Salt Lake Temple and ask for circulars, which will be sent at once to his address.

The notebook should be inscribed with the owner's name, address, and the date of beginning the work. These points are of great importance, small as they seem. If the book be lost, the address will secure its return to the owner. The date will make an historical link in the chain he is seeking to weave around himself and his dead. On the fly-leaf of his book, let the beginner now write again his own name, the place from which he is seeking his information, and above all the name of the family whose lines are to be traced in the book. Only one line of ancestry should appear in any one book. It makes great confusion to put several family lines together, either in the notebook or the record of temple work. At the head of the page should be written the name of the heir in the family at whose instance the work is to be done. We will take up this topic of heirship later, and will not therefore explain further at this point.

What now shall be written in the notebook? Where and how shall the beginner secure his information, after he has prepared himself and his tools.

There are several sources of information. First, there are the personal recollections of members of the family which should be obtained and recorded carefully. Second, there are old Bible-records. Third, there are the small and the great genealogical libraries. Fourth, there are the records which are found in county court houses, in parish churches, in state records, in war records, and the various national archives, both in America and Europe. We will consider these in their line of development.

The beginner should write out first of all, in his notebook, all the information he already has in his possession, according to a plan which will be given in a later article. He should recall with exact care the names of his parents, their places, their marriage and death dates, and these must be entered in proper and exact order. If he can recall the names and dates of his grandparents or great-grandparents, on his father's line only—for one line is to be given in one book—he should begin with them, of course; or if he can go back several generations, he should begin with his oldest known ancestor, and put down in proper order the full name, birth date, place of birth, death date, and then follow this with the wife and children of said ancestor. The method for arranging these names will be given in a separate paper. But the personal recollections are first to be carefully recorded. Much valuable information can be collected by those living in far-away country-towns by writing letters to all relatives, and to other sources of information. Let no one living in the country despair of doing his duty to dead kindred until he has exhausted this branch of his labor. After he has thus put himself in possession

of all information within his reach, he can feel assured that other doors of hope and labor will open to him, other opportunities will be given him to enlarge his field of operations. We too often excuse ourselves by saying that we live in the country, we have no published records, or we can't get the clues we require; let us do what lies close to our hands in this work, trusting in God for further opportunities. Be sure they will be presented.

There are generally speaking traditions in all families in regard to their ancestors, and these should be carefully noted, and faithfully recorded, but with certain restrictions. For instance, if it were said that a man was Scotch-Irish, and there were no proofs such as places of birth or certificates or records in parishes to substantiate the fact, this idea of the family being Scotch-Irish should be recorded as "tradition," only. Family traditions furnish occasional valuable clues; but they have their dangers. It sometimes happens that a tradition is picked up without any foundation in fact. As, for instance, it is said in one Massachusetts county history, that the family of Brigham Young were Scotch-Irish by birth. While President Young himself had an idea that he was descended from the poet Edward Young. Both could not be true and neither of these is apt to be true; for the poet had no heirs, and his family are of very old English descent; while the mere fact that Brigham Young's great-grandfather William Young was found in Hopkinton, Mass., in 1730, a place that was largely settled by some of that numerous company of Scotch-Irish who came over here in the early part of the eighteenth century would not make William Young, who was Brigham Young's great-grandfather, one of that Scotch-Irish company. We sometimes like to accredit ourselves with having belonged to celebrated lines of those who bear the same surname; but we should be extremely careful to state such surmises as simple guess-work, or hear-say; for we would generally send ourselves on false clues if we went to chasing after such suppositions, thus wasting much time and means. Believe little, hunt much, and put your imagination entirely to sleep when you set out to do genealogical work.

The second source of information is found in family Bibles. These are usually very reliable, and often give valuable side-lights from which to go searching in other places. It was a general custom in former days to have a large family Bible, with a set of blank leaves in the center on which to transcribe the birth, death, and marriage dates of the family. This record would thus be pretty accurate information; when there is a question between this record and the parish record, the Bible is generally right. It would be an excellent thing for every man to purchase a family Bible, and therein record all the marriage, birth, and death dates of his family.

What, now, shall be done with this traditional information, as well as the records found in the old Bibles?

First, write at the top of your notebook page, "Traditions of the family of ———." Then write out in paragraph form all the items you can glean from your various relatives, such as relationship to other branches of the family; removals from one township to another; inter-marriages with other families; sailors lost at sea; emigrants to other lands; the purchase of a new home; the building of a new home, or the burning of an old one; the story of the son who ran away, or that one who was supposed to have been killed by the Indians. All such family incidents should first be written out in your notebook, so that any corrections and alterations can be made there, and then they should be copied into a family record book. The family record book is different from the family record of temple work, in that it has a set of blank leaves in which to record such facts, as well as a number of leaves printed to hold the ordinations and other matters of family history.

If your traditional information appears to be fairly accurate and contains any names and dates of your kindred dead, then you should put such names in proper order, first in your notebook, and next in the family record for temple purposes. Always at the top of each page in your notebook write the source of the information which you are recording. As, "The names which are here given are furnished me by my father," or uncle, or any member of the family who may have given them to you. Thus you show exactly where you got your information, and if your first information is furnished from memory only, you would be justified in correcting any of these which you may later find in dates from parish records, as memory is often treacherous. Let it be repeated: always write at the top of your page, in both notebook and record for temple work, the source of your information, whether it be from family tradition, from individuals, from old Bibles, from books in a certain library, from county wills or deeds, from cemeteries, or from parish records searched by yourself or another at your instigation. Write out on each page just where the names you record can be found. Be careful, be accurate, and give all facts.

The final advice is to arrange all correspondence on genealogy systematically. Use a large box or drawer or other receptacle, and in this keep all your papers and sheets. It will soon be necessary to have several separate drawers, one for correspondence, one for records and one for sheets and circulars. The correspondence should be filed carefully in separate manila envelopes or letter files, with the date of receiving and of answering the letter written plainly across the top of the folded letter or page. In writing to relatives or to clerks or others for information concerning your kindred, be sure to give all the information and data in your possession in regard to the individual or family which you are searching. Give full details in your own letter if you expect complete information in return.

(TO BE CONTINUED.)

RICHARD BALLANTYNE.

*From a paper read before the Genealogical Society of Utah,
Aug. 2, 1911.*

BY EDWARD H. ANDERSON.

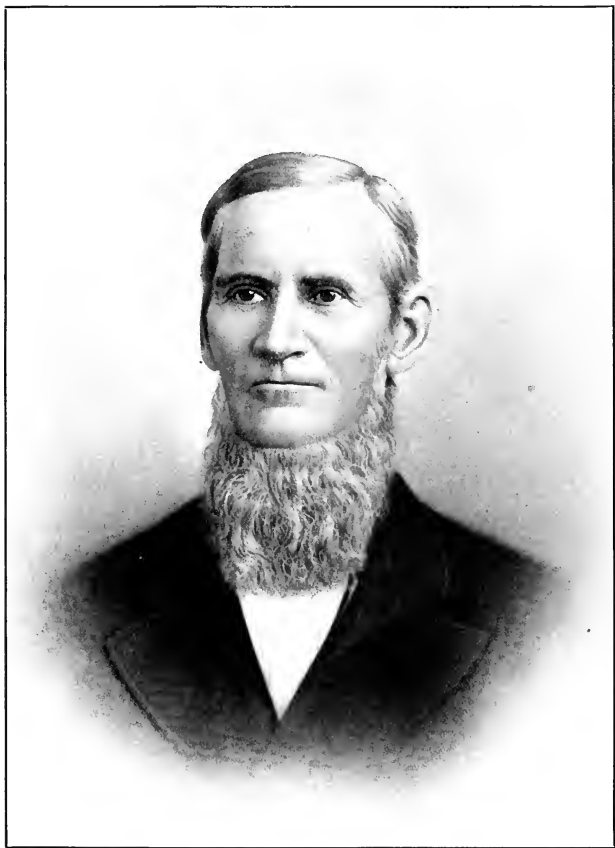
There is considerable inspiration in recalling the names of the early workers in the history of our Church and State. Among these, the name of Richard Ballantyne stands out prominently. He was the founder of the great Sunday School system of the Latter-day Saints. For fifty years after the entrance of the Pioneers into the valley of the Great Salt Lake he was a leading character in the development of the religious, social, and educational interests of the people of Utah.

Of Scotch descent, he early in his native land heard the principles of the gospel; and when twenty-five years of age he had so far convinced himself of the divinity of the cause that he joined the Church of Jesus Christ of Latter-day Saints by baptism in the waters of the Leith, on a beautiful moonlight night in December, 1842.

Some years after his arrival in Utah, in writing of his birth in the Church of Christ, he dwelt upon the romance of it. Here are some of his words and the question which he asked:

"All nature seemed to be at peace. To look at the broad expanse of waters, and to contemplate the mysteries of the unfathomed deep might well suggest the mysteries of the unknown future that now lay before me; and if a picture thereof had been unfolded to me, what would I have seen?"

What indeed would he have seen but persecution at home; pilgrimage to a foreign land; tempestuous seas; Nauvoo, with its sore trials and its martyred Prophet and Patriarch; the pioneer journey over the deserts to the Rocky Mountains, surrounded by wild beasts and savages, sickness, hunger, and death; a new and barren home where there was supreme war with the elements and crickets for a scant livelihood; himself moved upon by the Spirit of God to build a house without money and to establish a Sunday School, which, under the fostering hand of God's providence was to grow in his lifetime to be a mighty aid in God's "marvelous work and a wonder;" travels over unknown seas to proclaim the gospel to the heathen, until, without purse or scrip, he should encircle the earth in his mission of love; the days of the "Reformation" in his desert home; the armies of the nation unwittingly sent to Utah with a view to accomplish what other trials and sufferings of the people had failed to do; the abandonment of home in the "Move;" the return in peace to witness the marvelous growth of his chosen people, until the silence of the mountain



RICHARD BALLANTYNE.



RICHARD BALLANTYNE'S HOUSE,

Where the first Sunday School of the Church of Jesus Christ of Latter-day Saints, and in the Rocky Mountains—was held. The house stood on the corner of First West and Third South Streets, Salt Lake City. The sketch was by John Hafen, after a description given him by Mr. Ballantyne.

valleys is broken by the voice of thrift and the hum of industry; himself standing as the husband of three wives and the father of twenty-two children, and over one hundred grand-children with sons-in-law and daughters-in-law; the "Raid" and legal persecutions of 1882 to 1890, with its days of fearful apprehension, imprisonment, and fines; the light and prosperity of the decade closing the 19th century darkened to him by financial failure; the end of his days marked by the peace of a life well spent, and the joy of beholding a united and honored family, and having a mind full of faith and hope and trust in God, which could in the end exclaim: "I know that my Redeemer lives."

Such is a brief outline of the main incidents in his life. Having asked the question, What would I have seen? there is significance in his further statement made after reviewing some of the incidents of his life, in which he says: "This is to show how wise it is in God to keep the future mostly hidden from our view."

Richard Ballantyne was born at Whitridgebog, Roxburgshire, Scotland, August 26, 1817. Members of his family have traced the history of the family in Scotland as far back as 1300 A. D., but Richard Ballantyne could trace his ancestry to his grandfather who was William Ballantyne and whose wife was named Margaret. They had two sons, David and Robert Ballantyne.

David Ballantyne was born in Scotland at Merton or Earlston, in 1743. He married Cecelia Wallace, who died in Scotland before 1808. With her he had four children,—William, who received the gospel from Orson Pratt, in 1842, and died about 1856; Henry, the second son, who also received the gospel from Orson Pratt in 1842, and died about 1850; Margaret, who married John Thompson, and had two daughters, Margaret and Hannah; and the fourth child, whose name was Cecelia. David Ballantyne's first wife died, and he married again, October 28, 1808, at the age of sixty, Ann Bannerman, then nineteen years of age. She was the daughter of Peter Bannerman and Ann Matthewson. They had seven children,—Ann, Peter, Jane, Robert, Richard, Annie, James.

Richard Ballantyne's father was a large, handsome man, six feet tall, and weighing over two hundred pounds. He died in 1829, in Spring Hill, near Kelso, Roxburgshire, Scotland, and was buried in Ednam church yard without hearing the restored gospel. He was a good, devout, and faithful follower of Christ, however, and a lover of His divine truth and mission.

David's wife, the mother of Richard, with her family, gathered to Nauvoo, Ill., in 1843, and continued a faithful member of the Church, cheerfully bearing all the trials and privations of the expulsion, travels in the wilderness, and the settling of a new country in the Salt Lake Valley. She finally passed away in peace, in October, 1871, and was buried in the Salt Lake City cemetery in the lot of President John Taylor who had married her daughters

Jane and Annie. All her children remained true to the faith until the end.

Richard Ballantyne married, February 18, 1847, at Winter Quarters, Iowa, Huldah Meriah Clark, the daughter of Gardner Clark and Delecta Farrar; she was born October 26, 1823, in Genesee county, New York, and died April 2, 1883, in Ogden, Utah. Their children are: Richard Alondo, Delecta Ann Jane, David Henry, Meriah Cedenia, John T., Annie, Roseltha, Isabel, Joseph.

On November 27, 1855, Richard Ballantyne married Mary Pearce, daughter of Edward Pearce and Elizabeth Bennett, born in London, England, October 1, 1828. Their children are: Zechariah, Mary Elizabeth, Jane Susannah, James Edward, Eliza Ann, Heber Charles.

On November 7, 1856, Richard Ballantyne married Caroline Albertine Sanderson, daughter of Knute Alexanderson and Ingeborg Christina Larsen. She was born September 19, 1837, at Rogen, Norway. Their children are: Thomas Henry, Caroline Josephine, Matilda, Catherine Mena, Jedediah, Brigham, Laura Elizabeth.

Richard Ballantyne was baptized by sprinkling when an infant in the Relief Presbyterian Church, being later taught in its doctrines. At the age of twenty-one he became an elder, and later a ruling elder whose duties consisted of visiting among the members with the priest, and looking after the finances of the church, in which labors he was greatly blessed. While still a young man, he began his labors as a Sunday School teacher, which work he continued, after his moving to this country, to his dying day.

As to his employments in his youth, we have it recorded that when he was seven years of age he herded his mother's cows on the public roads. At ten he tended the garden-walks, and the lawn of a wealthy gentleman, working also on the farm. From twelve to fourteen, he worked exclusively on the farm.

As to his schooling, it was obtained during the time from the age of nine to fourteen, when he occasionally attended school, mostly in the winter months.

At fourteen he was apprenticed as a baker to a Mr. Gray, serving three years. At sixteen he was made foreman of the business, and served one year as baker's foreman in Kelso under a Mr. Riddle. His former master Gray dying, he purchased his business for \$25 and became his own master. For five years he conducted his business in Earlston, quitting when he removed to Nauvoo, when he abandoned the business which he never liked.

Richard Ballantyne left his native country in 1843, with his mother, two sisters, and a brother, coming by way of New Orleans to Nauvoo, Illinois. Here he became the manager of the Coach and Carriage Association where many of the wagons and

vehicles were built which aided the first emigrants across the plains to Utah.

In 1846, he settled the affairs of John Taylor's printing establishment, hired and operated a flouring mill with Peter Slater, thirty-six miles east from Nauvoo, also engaged in farming.

During the troublous times in Nauvoo, he had many experiences at the hands of the mob. He was in their hands at one time for over two weeks, suffering greatly from exposure and hardship while his captors led him and his companions from one place to another in the secluded woods. At this time, the mob had decided to dispose of their captives by shooting them. The ground was measured off and prepared all ready for this bloody deed, when the timely arrival of a warning messenger stopped the execution. They finally escaped and returned in safety to their homes in Nauvoo.

In 1846, with the scattered remnants of Nauvoo, he migrated to Winter Quarters, where he remained about eighteen months, passing through all the hardships incident to life on the plains in that early day. On May 18, 1848, he started for the Valley, crossing the plains in President Brigham Young's company, which arrived in Salt Lake City in September of that year.

On arrival at the old fort in the valley he engaged in farming out towards Mill Creek. For three years in succession, he lost his crops, and finally obtained five acres of land in Canyon Creek. Here a terrific hail storm destroyed his crop, so that altogether his farming operations could not be pronounced very successful.

The first Pioneer Day celebration was held in the Tabernacle square, Salt Lake City, July 24, 1849. Richard Ballantyne took a prominent part in the proceedings, he being called upon to present to President Young the Declaration of Independence and the Constitution of the United States. He also acted as standard bearer to the twenty-four young men who constituted part of the President's escort.

As early as 1846, Richard Ballantyne was ordained a Seventy by President Joseph Young, and later a High Priest by Apostle John Taylor, which latter office in the Church he held and honored to the day of his death, laboring with constancy to his priesthood, and considering all his duties a pleasure.

The work which he had performed in his native land among the children of the Church gave him a love for Sabbath School labors, and these were his chief delight. On arriving in the Valley he began immediately to meditate on how the moral and spiritual welfare of the children might be advanced, and having obtained a little home in the Fourteen ward, Salt Lake City, he asked his bishop for permission to establish a Sunday School. This was granted, but there was no prospect for obtaining a house to meet in for months to come. Under this predicament, he resolved to build an addition to his home, and there begin his school. He,

therefore, set to work in the summer of 1849 and hauled rock from canyon quarries, and laid the foundation of red sandstone. He also made the adobes, hauled logs to the saw mill for exchange of lumber, exchanged work with a carpenter who made the doors and windows, and so the first Sunday School house was erected. The first session of the school, whose students numbered something like fifty, was held in this building on the second Sunday in December, 1849. Later the school was held in the Fourteenth ward meetinghouse, and this became the first Sunday School among the Latter-day Saints.

Richard Ballantyne was asked why he was so desirous of organizing a Sunday School, and he answered in writing:

"I was early called to this work by the voice of the Spirit, and I have felt many times that I have been ordained to this work before I was born; for even before I joined the Church I was moved upon to work for the young people. Surely no more joyful and profitable labors can be performed by an elder. There is growth in the young. The seed sown in their hearts is more likely to bring forth fruit than when sown in the hearts of those more advanced in years. Furthermore, I have passed through much trouble, been sorely tried by friends and foes, and in it all the gospel has brought such a solace to me that I was very desirous that all the children of the Saints should learn to prize it as I valued it. And more, I saw that the children from the very nature and circumstance of the people were being neglected, and I wanted to gather them into the school where they could learn, not only to read and write, but the goodness of God and the truth of the gospel of salvation given by Jesus Christ."

He thus continued his temporal and spiritual work until the fall of 1852, when he was called to go on a mission to Hindustan in India. After a long and perilous voyage, he arrived at Calcutta with twelve other elders on July 24, 1853. On the third of August following, he helped to organize a branch of three members in St. Thomas Mount near Madras, in which vicinity he had been appointed to labor with Elders Robert Owen and Robert Skelton. He published several issues of the *Millennial Star* and *Monthly Visitor*, in which many of his writings on the gospel are set forth. He had many remarkable and faith-promoting experiences while on this mission. One incident which he has written and which has been printed tells how he and his companion obtained passage across the Bay of Bengal to Madras by their promising the captain of the ship that if he would take them, he would have a safe voyage. He took them, and their promise was verified by their safe arrival, notwithstanding the ship had a miraculously narrow escape from collision with another ship in a narrow channel.

On the 25th of July, 1854, Richard Ballantyne sailed for England *via* Cape of Good Hope, arriving in London on the 6th of December of that year, thence making his way in charge of a com-

pany of Saints across the ocean to St. Louis, Mo., by way of New Orleans. In the spring of 1855, he was placed in charge of a company of emigrants numbering about 500, with fifty wagons, which he led across the plains, all of them arriving in Salt Lake City in first class condition on the 25th of September, 1855. Thus in so early a day, Richard Ballantyne encompassed the earth on his mission. Upon his arrival in Salt Lake City, President George A. Smith said to him: "You have accomplished a journey around the world without purse or scrip, and brought in your company with a band of music and flags flying."

Immediately after his arrival, President Brigham Young appointed him to a home mission to preach to the Saints in the well-remembered "Reformation." He devoted all his time to visiting the Saints and preaching repentance to the people, until May, 1857. On being released from this work, he took a fencing contract on Jordan river. Here he earned a team with which, making several trips, he moved his family to Nephi, prior to the coming of Johnston's army. This migration south is well known in history as the "Move," and was one of those trying ordeals which appears to have been the lot of the early builders of the Church and the pioneers of this western land.

At Nephi he remained two years, farming. He returned to Salt Lake City in the fall of 1859, and the following year, having been offered a \$3,000 stock of merchandise, removed to Ogden, where he opened a store and prospered exceedingly. He was one of the first business men of Ogden.

Acting on the advice of President Brigham Young, Richard Ballantyne gave up his merchandising and purchased a farm in Eden, Ogden Valley, where he raised some large crops, but also lost six successive crops which were destroyed by grasshoppers. From that time on he was engaged in a variety of work. The Union Pacific Railroad being built about 1868-9 was a great boon to the people of Weber county, since grasshoppers had destroyed their crops for years. A large number of people turned their attention to the building of the railroads,—the Union Pacific from the east and the Central Pacific from the west. Richard Ballantyne assisted in the construction of both roads.

Later he became manager of a combination of three co-operative stores, which he afterwards closed out, in 1871. For the next six years he engaged in farming. In May, 1877, he sold his farm in Ogden Valley and purchased the *Ogden Junction*, a newspaper which had been established by Franklin D. Richards, in 1870. He successfully published this paper for eighteen months, when he sold out to a company of young men of whom Joseph A. West was the leader.

He then went to railroading again, helping to build the Oregon Short Line. In 1881 he became one of the originators and founders of the enterprise which has placed the great district of

country known as the Sand Ridge, between Kaysville and Ogden, under cultivation. He entered four hundred and eighty acres of land under the Davis and Weber county canal, and with his associates and others, began the stupendous task of building that important waterway. Those who are now engaged in farming in that country, and are enjoying the advantages of the water from that canal can scarcely realize the toil that was necessary to make that enterprise a success, nor the doubt that filled the minds of most of the people as to ever placing under cultivation the dry and forbidden acres of sage lands which have now been turned into fruitful orchards and beautiful gardens. Even Richard Ballantyne, who had faith in the development of the country, must have had his doubts, for we find that in 1889 he sold his interests for \$16,000, and purchased a lumber business of Barnard White in Ogden, thinking undoubtedly that he could be more successful in providing for his family through this business than in the slow accretion of wealth that was sure to come from the land. At this time, what was known as the "Boom" came on; business flourished in every branch; money was easy; everybody received credit; and little was thought of the reverses in store. The "Boom" caused everybody to engage in the real estate business, and that added to the reverses in general business, made matters so that when the panic of 1893 struck the community, it completely ruined Mr. Ballantyne financially, and doubtless hastened his death which took place in Ogden, Utah, November 8, 1898.

Not only did Richard Ballantyne take a leading part in Church affairs, but in civil and educational matters he was also a leader. For fourteen years he was a member of the Weber County Court, whose members are now called Commissioners, and several terms an alderman in the city of Ogden. In all these positions he bears an unimpeachable record for honesty and conscientious work. In educational affairs, he assisted in the erection of the first central school of Ogden, and in the building of other school houses, acting as trustee for a number of years. He was a strong advocate of a good system of schools which would place a common school education within easy reach of the people.

In 1872 he was chosen Superintendent of Sabbath Schools for the Weber Stake, which position he held and magnified and loved till his death. In 1877 a Sunday School Jubilee of the Weber County Sunday Schools was held in the Tabernacle, Ogden. Here for the first time many a youngster heard some of the old original Sunday School songs which have since become household treasures in every home of the Saints. The Sunday School Union had then been organized for some years, and the veteran Sunday School man, George Goddard, was in the height of his ability and enthusiasm for the Sunday School cause. Thousands of children with their parents came. The Union officers presented Richard Ballantyne with a testimonial, printed in colors on white silk in the

best art known in that day, and containing his portrait in the center.

At Richard Ballantyne's death, he was the senior member of the High Council of the Weber Stake, having been associated with that body for over seventeen years. Here he was known as a firm defender of the right, and a lover of fair play and justice.

Three celebrations were held in honor of his birthday at different times. On one of these occasions, August 26, 1896, when he was seventy-nine years old, an ovation was given him by his posterity under the trees in Farr's Grove, now Glenwood. A company of ninety-six were present. A year later he was honored by a public celebration, when thousands of children marched through the streets of Ogden with music and banners in his honor.

In his closing days the veteran superintendent was practically without funds to support himself. Upon request of General Superintendent George Q. Cannon, the Sunday Schools of the Stake were asked to contribute towards assisting him to build a small home in which the last three months of his life were spent in quiet peace, marred only by the weakness of his body. He was conscious to the last, and full of ideas and plans for the progress and welfare of the schools. His work in this line kept him young in spirit, his interests being entwined around the hosts of Sunday School children whom he dearly loved.

At Elder Ballantyne's largely attended funeral, President George Q. Cannon uttered this estimate of him:

"I have known Brother Ballantyne ever since he gathered to the Saints in Nauvoo. I have been somewhat intimate with him, and I can bear testimony to his work, to his uprightness, and to his devotion to truth, always manly and of unflinching integrity. He loved the work of God, and loved to do what was required of him. The love of his fellowmen was exhibited in his devotion to the children. He has sought to point out the path of life and salvation to them, and has done it successfully. There is everything to cause us to rejoice in the life as well as in the death of such a man."

THE OLDEST MARRIAGE CERTIFICATE.

The oldest marriage certificate in the world is to be seen in the British Museum. It is over 3,400 years old, and is supposed to have been written in the year 1540 B. C. The tablet is eight inches long and four inches wide. The curious characters on it record the marriage of the then Pharaoh, King of Egypt to the daughter of the King of Babylon. The clay of which the tablet is made came from the mud of the river Nile, and the archive is well worth an inspection by those interested in such an old and important record, which with others has been preserved through so many generations.

THE COMPUTATION OF TIME.

BY SIDNEY PERLEY,

In The Essex (Mass.) Antiquarian.

Accuracy of time in early days, when there were no railroad trains running on schedule time, and meetings were infrequent, was not of much consequence. The church bell is in evidence of the period when few time pieces existed; and before the time of the bells, drums and horns were used to call the people together for religious services. Today the almost momentary demand for accurate time makes necessary the universal carriage of well-regulated watches.

The natural divisions of time have of course remained the same; and the artificial or conventional arrangement has not been disturbed except in 1752, when eleven days were dropped from the calendar, and in 1883, by the introduction of standard time. It is wonderful what unanimity has existed in the reckoning of time.

The change in 1752 was established by an act of the British parliament passed in 1751, to take effect Dec. 31, 1751, the actual change to take place in September of 1752, when eleven days were dropped out of the month. Wednesday was September 2nd, and the next day, Thursday, was September 14th. The year 1700 was a leap year, but the act provided that none of the years ending in two ciphers should be leap years unless such years were divisible by four hundred, so that the years 1800 and 1900 were common years, while the year 2000 will be a leap year. The act also provided that neither private rights nor the ages of persons should be effected by the change; and it seems to the writer doubtful if the practice of adding eleven days to anniversaries of events whose dates occurred before 1752 is proper or desirable. At the time this change actually occurred, mobs gathered in London and demanded that parliament give them back the eleven days of which they claimed they had been robbed. No such fault was found in America, so far as the writer has learned.

In Roman calendars the year began March 25th, Lady-Day; and this was both the legal and ecclesiastical new year's day, although January 1st was the historical beginning of the year. Pope Gregory, in 1582, declared that January 1st should be the commencement of the year for all purposes. Protestant Great Britain, believing that "the hand of Joab was in it," refused to make the change, and continued the old custom of two new years' days until 1751, when the statute above referred to was passed, making January 1st, the new year's day for all purposes.

This accounts for March being called in the early records of our country the first month, and February the twelfth.

This is also the reason of the double-dating before 1752, in Jan-

uary and February, and to the 25th of March. Both dates were given because one was the historical and the other the legal and ecclesiastical year. In writing these dates the year which began January 1st was written abbreviatedly, 1712-3, or 1712-13, or 1712/3. Sometimes the word "or" was used instead of the hyphen and slanting line. Until recent times genealogists and historians have generally disregarded these double dates, some giving all dates as though the year began January 1st, and others as though it began March 25th. So that it cannot be told which year they refer to. Later writers, with greater historical accuracy, give the dates as they find them.

New Year customs, such as "Sitting out the old year, seeing in the new," were not unknown here in the early days. In the Midland counties in England prevailed a practice of banging loudly at front doors and making discordant noises by "howlers" singing,

"The old year's gone and the new year's come,
Open the door and let the new year in;
Beef from the butlery and beer from the bin,
Open the door and let the new year in."

Many opened the door and supplied their visitors with beef and beer. If the first to enter the house on new year's was a dark complexioned man, it was believed to be an omen of a prosperous year. All sorts of expedients were resorted to for the accomplishment of such an event. The new year was ushered in by church bells at midnight. The general aspect of new year's day was believed to be prophetic of the entire new year. How extensively these customs and beliefs were indulged by our immigrants from England cannot be told, but they certainly did not forget all these things when they parted with the homeland.

For the purpose of remembering the number of days in each month of the year, rhymes were in constant use, differing but slightly from the modern one. In the "Abridgement of the Chronicles of Englande," by Richard Grafton, published in 1590, is "A rule to knowe how many dayes euery moneth in the yeare hath," as follows:—

"Thirty days hath Nouember,
Aprill, June, and September,
February hath xxviii alone,
And all the rest have xxxi."

An early edition of "Mother Goose's Jingles," contains the following:—

"Thirty days hath September,
April, June and November;
All the rest have thirty-one,
Save February which alone
Hath twenty-eight, and one day more
We add to it each year in four."

As many of the names of the months originated in paganism, the Puritans of New England for more than a century after the settlement of our towns called them by their numbers, March being the first, or, as Lechford says, "because they would avoid all memory of heathenish and idols names." The Quakers, for the same reason, refused to use the names, and continue to do so still. The Puritans and Quakers also refused to use the idolatrous name of the days of the week and denoted them by numbers.

"Fortnight" is an abbreviation of "fourteen nights;" and, an old expression, frequently met with in the early days; "Se'night" is another of this class of names, meaning "seven nights."

When a day began, especially Sunday, was often a serious question in the Puritanic days. In the ancient time, Hipparchus held that it began at midnight, and ancient Chaldeans and modern Greeks, at sunrise, and the Bohemians, at sunset of the previous day. It is singular that today all three of these views are legally held in different sections of New England. Massachusetts and New Hampshire agree with the Egyptians that midnight, when people are asleep and business rests, is the proper time to divide days. Sunday is governed by the same rule. In Maine, however, Sunday is from midnight to sunset, and in Connecticut from sunrise to sunset.

There was scarcely a clock or watch among the earliest settlers in this country. The means of telling time were confined to hour-glasses and sun dials, the latter being useful only when the sun shone. The simplest form of the sun dial consisted of a little post its gradations of the hours being determined by the shadow cast at sunrise and sunset at the time when the days and nights were of equal length. Governor Endicott's dial, probably one of the earliest and best in the colony, is preserved by the Essex Institute. It consists of a brass plate, octagonal in shape, and having, instead of a post, a thin piece of metal set on edge, and which, when in use, must be pointed due north.

In England in the early days sun dials were placed upon churches in the gable of the porch over the south door about ten feet from the ground. Such a dial consisted of a pin placed horizontally in the side of the edifice, pointing due south. The shadow would be cast downward upon a graduated scale, semi-circular in form, which was marked with numerals large enough to be read at a considerable distance. Many of the church dials in England were inscribed with some saying, the most cheerful and popular being,

"I count the bright hours only."

As in nearly all matters relating to the computation of time, the hour-glass was first used to measure the time of religious exercises, both in Old and New England. There was a place for it on one side of the pulpit in many if not all the ancient meeting

houses in this county, and it was one of the duties of the sexton to turn it. They were thus employed until the Revolution in both countries. In allusion to this fact, a painter represented the celebrated Hugh Peter as standing in a pulpit with a large assembly before him, turning an hour-glass and saying: "I know you are good fellows; stay and take another glass."

Some of these glasses, though called "hour-glasses," were made large enough to run several hours without turning, and some only for a minute. Others had several apertures for the sand to run through, probably for the purpose of insuring greater accuracy. The Essex Institute has in its collection hour-glasses varying from one minute to two hours in size.

The earliest mention of an hour-glass in this county, that the writer has seen, is that in the inventory of the estate of John Hull of Newbury, who died in 1669, it being valued at one shilling, and called "an our glass."

Clocks, first called nocturnal dials to distinguish them from sun dials, were introduced into our county probably some years subsequent to its first settlement. The Roman numerals that point out the hours on the faces of most of the clocks of the present day were in universal use in the early period. In many a home, if the family was well-to-do, one of the tall, encased time-pieces found a prominent place.

The hours of the night were made known in the larger towns by the watchman springing his rattle and loudly calling each hour in its turn along the principal street.

The curfew bell, though without authority as originally rung, has been sounded in some places, as in Salem, from the first settlement of the town. As there were few calendars in general use in the seventeenth century, it was the practice in England, at the close of the curfew, to ring the day of the month. Whether or not this was practiced in New England, the writer has not learned.

Almanacs were exceedingly rare in New England in the early days. The earliest were divided into two sections, one astronomical, and the other constituting the list of church days, etc. The earliest in London, England, was published in 1628; and had the dominical letter for Sunday, and letters or figures instead of their names for the other days of the week.

RECORD OF THE DEAD.

Who Were Buried in the Cemetery at Salt Lake City, Utah, During Its First Years.

Note—This transcript must have been copied from previous records, the copyist not taking care to arrange his matter in chronological order. This, no doubt, will explain why the death dates are not in their proper order.

NAME	TO WHOM RELATED	DATE OF BIRTH	PLACE OF BIRTH	DATE OF DEATH
Snow, Sidney A.	S. of Bernard and Louisa	13 Apr.	Watertown, Mass.	18 Oct. 1852
Scheib, Joseph	S. of J. P. and Catherine	21 June	London, Eng.	1 Nov. 1852
Sheratt, Orson S.	S. of John and Sarah	14 Dec.	Iowa	8 Nov. 1852
Condie, Orson H.	S. of Thomas and Ellen	14 Sept.	Iowa	13 Nov. 1852
Kendall, Lorena	D. of Levi and Eliza	25 Sept.	Salt Lake City	19 Sept. 1852
Wheight, Charlotte	Wife of Frederick W.	23 Oct.	Wickwar, Eng.	20 Oct. 1852
Conyers, Rebecca	Wife of Wm.	24 July	So. Carolina	16 Nov. 1852
Grant, Alma				
Ure, James	Dr. of Thos. and Isabella	25 Sept.	Salt Lake City	28 Nov. 1852
Foresythe, S. D.				
Guedel, John	Dr. of John M. and Sarah	23 Nov.	Salt Lake City	1 Dec. 1852
Clements, Sarah Ann	Wife of John	26 Nov.	Brighton, Eng.	4 Dec. 1852
Clements, Sarah Ann	Wife of Thomas	7 Mch.	Glasgow, Scotland	15 Dec. 1852
Foresythe, Isabella		8 Sept.	No. Bradford, Mass.	18 Dec. 1852
Kemton, John	Dr. of Asa and Marinnet			22 Dec. 1852
Calkins, Chloe Lucy	S. of Joseph and Agnes	8 Apr.	North Brunswick	27 Nov. 1852
Russell, Archibald	S. of Geo. and Rachel	31 Dec.	Salt Lake City	21 Oct. 1852
Colmier, Geo. W.				
Menrow, James M.	Wife of Josiah	29 Apr.	Toronto, Canada	1 Jan. 1853
Butterfield, Margaret	S. of Renben and Rhoda			
Miller, Edgar	S. of Wm. W.	Mch.	Salt Lake City	3 Jan. 1853
Majors, Enoch H.	Wife of John	14 July	Tennessee	4 Jan. 1853
Harvey, Elizabeth	Wife of Joseph	27 Aug.	Mass.	4 Jan. 1853
Scofield, Cornelia				

RECORD OF DEAD—Continued.

RECORD OF THE DEAD.

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NAME	TO WHOM RELATED	DATE OF BIRTH	PLACE OF BIRTH	DATE OF DEATH
Butler, Julian	Dr. of Chas. and Louisa	2 Sept.	Caldwell Co., Mo.	2 Jan. 1853
Neff, Elizabeth	Wife of Franklin N.	7 Dec.	Strasburg, Pa.	24 Feb. 1853
Mitam, William		18 Mch.	Shelby Co., Ky.	24 Feb. 1853
Byce, Mary Ellen	Dr. of Wm. and Phebe	11 Feb.	Big Cottonwood	27 Feb. 1853
Boddeley, Maria	Dr. of Geo. and Eliza	30 July	On the Plains	6 Feb. 1853
Corder, Myrah Green	Dr. of Alfred and Emma	22 Sept.	Green River	11 July 1852
Wilson, Sarah A.	Dr. of John and Martha	26 Feb.	Mountainville, S. L. Co.	1 Mch. 1853
Candland, Mary T. W.	Wife of David	10 June	Hanover Co., N. Y.	15 Jan. 1853
Condeley, David S.	S. of David and Mary A.	28 Dec.	Salt Lake City	7 Mch. 1853
Haven, John M.				
Sharp, Jane	Dr. of John and Jane	17 Sept.	Salt Lake City	7 Mch. 1853
Hurst, Wm.		24 July	Worcester, Eng.	14 Mch. 1853
Rigby, Ann	Wife of Barnett	4 June		19 Feb. 1853
Hofhind, Michael	S. of Peter and Sarah Ann	19 Apr.	Salt Lake City	19 Apr. 1853
Long, George	S. of Geo.	1853	Yorkshire, Eng.	23 Apr. 1853
Stoddard, Ruth Elizabeth	Dr. of Lyman and Ruth	12 Sept.	Leeds, Canada	14 May 1853
Lewis, Wm. Joseph	S. of William and Ann	13 May	Salt Lake City	18 May 1853
Romney, Jane Agnes	Dr. of Miles and Elizabeth	5 Dec.	Salt Lake City	19 May 1853
Hayood, Graften Alice	Dr. of John L. and S.	1 Dec.	Nauvoo, Ill.	27 May 1853
Haywood, Levi F.	Son of Levi and Ann	1830	Grafton, Mass.	14 Nov. 1850
Bowers, John		1816	Dudley, Worc. Co., Eng.	4 June 1853
Tufts, Elmira	Dr. of Ellidge and Elmira	30 Dec.	Salt Lake City	8 June 1853
Kesler, Elvira	Dr. of Fred. and E.	2 Mch.	Salt Lake City	9 June 1853
Smith Ellwood	S. of J. P. and J. H.	2 Oct.	Kanesville, Iowa	13 June 1853
Gardner, Robert	S. of Arch. and Margaret	1 Feb.	Brooks, Kent Co., Can.	13 June 1853
Olson, Gertrude E.	Dr. of Shure and Elizabeth	8 Apr.	Salt Lake City	23 June 1853
Robinson, Josh A.	S. of James and Amelia	22 Apr.	North Bridge, Mass.	22 Mch. 1853
Gleson, Sarah C.	Dr. of John and Eliza	22 May	Salt Lake City	21 July 1853

RECORD OF THE DEAD—Continued.

NAME	TO WHOM RELATED	DATE OF BIRTH	PLACE OF BIRTH	DATE OF DEATH
Scolfield, Jos. S.	S. of Jos. and Clara	13 Aug.	Nauvoo, Ill.	22 July 1853
Charlotte	Servant of J. Dlamp		Tennessee	
Barlow, John H. K.	S. of James M.	19 July	Salt Lake City	8 Aug. 1853
Park, Nancy B.	Wife of John	11 Apr.		14 Aug. 1853
Curtis, Amanda	Wife of David A.	Sept.	Huron Co., Ohio	24 Aug. 1833
Rodgers, Eleanor	Wife of Peter R.	1820		
Watson, Wm.	S. of Robert and Mary	18 July	Salt Lake City	13 Sept. 1853
Ainscough, Lucretia C.	Dr. of Wm. and Mary	6 May	Pottawamie Co., Iowa	18 Sept. 1853
Richards, Eliz. Mary	Dr. of John and Martha	12 Apr.	St. Louis, Mo.	19 Sept. 1853
Palmer, Susannah S.	Dr. of Abraham and Patience	15 Oct.	New York state	4 Oct. 1853
Openshaw, John T.	S. of Geo. and Mary	23 Feb.	Heywood, Lanc., Eng.	3 Oct. 1853
Chamberlain, Josh. F.	S. of Jos. and Annie	19 Sept.	Ocean Co., N. J.	9 Oct. 1853
Heward, Mary	Dr. of John and Elizabeth	5 Mch.	Salt Lake City	13 Dec. 1852
Neff, Letitia	Dr. of Franklin and Eliza.	22 Feb.	Mill Creek	18 Oct. 1853
Clawson, Cornelia	Wife of Moses C.	22 Oct.	Solsburg, N. Y.	21 Oct. 1853
Kingsford, Thos. E.	S. of Ed. and Jane	29 Sept.	Green River, Utah	21 Oct. 1853
Wallace, S. E. D.	Dr. of G. B. and Hannah	15 Aug.	Salt Lake City	24 Oct. 1853
Jones, Emma	Dr. of Wm. and Emma	31 Aug.	On the Plains	9 Oct. 1853
Horner, Jane Elizabeth	Dr. of Wm. and Jane	27 Nov.	Salt Lake City	3 Nov. 1853
Fulmer, Horten Jane	Dr. of David and Rhodain	6 Sept.	Nauvoo, Ill.	28 Oct. 1853
Williams, Syrena A.	D. of T. S. and Elima	1842		25 Oct. 1853
Lawrence, Charlotte		26 Oct.	Salt Lake City	30 Oct. 1853
Fulmer, Mary Ann F.	Dr. of John L. and Mary		London	7 Nov. 1853
Stake, Wm. A.	S. of Wm. H. and Catherine	20 Sept.	Pottawamie Co., Iowa	11 Oct. 1853
Hoagland, Joseph	S. of Abraham and Agnes	5 Oct.	Salt Lake City	8 Nov. 1853
Olson, Shure	S. of Shure and Ellen	12 Nov.	Salt Lake City	21 Nov. 1853
Clark, Sarah	D. of James and Amelia	13 Sept.	St. Louis, Mo.	22 Mch. 1853
Stewart, Malinda	Wife of Levi		Madison Co., Ill.	24 Nov.

RECORD OF THE DEAD—Continued.

NAME	TO WHOM RELATED	DATE OF DEATH	PLACE OF BIRTH	DATE OF DEATH
Fully, Thomas	S. of Wm. and Olivia	9 Apr. 1811		13 Nov. 1853
McRomb, Jane	S. of Stephen and Oriamia	3 July 1850	Salt Lake City	26 Feb. 1851
Chace, Eli	D. of Allen and Elizabeth		Ellisburg, N. Y.	20 Feb. 1851
Alvord, L. S.	Wife of Edward P.	7 May 1803	Bristol, Mass.	6 Feb. 1851
Dennit, Eliza Ann	S. of Thomas and Mary	1817	Vermont	24 Nov. 1850
Mootherits, Wm.	Widow of John W.	1796	England	22 Nov. 1853
Moody, Mary	Widow of Levi G.			10 Dec. 1853
Grennet, Hannah				3 Dec. 1853
Slade, Mary				6 Apr. 1853
Ril, Christine H.	Wife of Hennin		Denmark	1 Dec. 1853
Murmusley, Wm.				
Peck, Lydia Ann	Wife of Edwin H.	15 Feb. 1838	Shropshire, Eng.	8 Dec. 1853
Golf, Wm.		25 Mch. 1832	Kirtland, O.	13 Jan. 1853
Hoagland, Joseph	S. of Abraham and Agnes	5 Oct. 1853	Staffordshire, Eng.	8 Nov. 1853
Cook, Richard W.	S. of Richard and Ellen	14 Jan. 1853	Salt Lake City	15 Jan. 1853
West, Isabella R.	D. of Jesse and Isabella	1853?	Salt Lake City	23 Jan. 1853
Lovley, Martha	D. of J. W. and Elizabeth	30 Sept.	Salt Lake City	15 Nov. 1852
Knight, Ellen	D. of Jos. and Betsy	Mch. 1848	Adams Co., Ill.	5 Jan. 1854
Willey, Cynthia A.	D. of Jaramot and Somaunth		Kanesville, Iowa	
Jones, Thirza	D. of Matthew and Rachel	17 Mch. 1846	Monmouth, Eng.	24 Jan. 1854
Gilespie, Mary	D. of Peter and Mattie		Glasgow, Scotland	13 Feb. 1854
Curtis, Phebe A.	D. of D. P. and Delia	7 Oct. 1848	Salt Lake City	14 Dec. 1853
Palmer, Rodyan	D. of Isaac and Ann	23 Apr. 1851	Salt Lake City	12 Mch. 1854
Phippen, Leanonrd	S. of J. W. and Julia	28 Nov. 1853	Salt Lake City	27 Mch. 1854
Markland, W. C.	S. of T. F. and Amanda	29 Sept. 1852	Philadelphia, Pa.	17 Apr. 1854
Harper, Will B.	S. of Chas. A. and Lovina	10 July 1851	Big Cottonwood	26 July 1853
Scheib, Jacob	S. of John P. and Catherine	4 Feb. 1845	London, Eng.	30 Apr. 1854
Rigby, Sarah Ann	D. of Edwin and Sarah	23 Dec. 1843	Nauvoo, Ill.	14 Mch. 1854
Cook, Sarah Ann	D. of Mark and Ann	28 May	England	1 May 1854

RECORD OF THE DEAD—Continued.

NAME	TO WHOM RELATED	DATE OF BIRTH	PLACE OF BIRTH	DATE OF DEATH
Freeman, Hannah S.	D. of Solomon and H.	8 Oct.	Pottawatomie Co., Iowa	6 May 1854
Caldwell, Maria	Wife of Robert C.	14 May 1814	Kentucky	10 May 1854
Golightly, Isabella	Wife of Richard	30 Mch. 1808	Newcastle, Eng.	14 May 1854
Hickman, Wm. A.	S. of Wm. and M.	14 Feb. 1850	Salt Lake City	20 May 1854
Lloyd, Mary	D. of Wm. and Ann	7 Jan. 1854	Salt Lake City	7 June 1854
Lloyd, Elizabeth	D. of Wm. and Ann	7 Jan. 1854	Salt Lake City	23 June 1854
Meredith, M. Reace	S. of John and Mary	7 June 1850	Council Bluffs, Iowa	23 Dec. 1853
Morgan, Jane		April 1825	South Wales	11 Jan. 1852
Eldredge, Hannah M.	D. of Ira and Mary	9 Feb. 1853	Salt Lake City	17 June 1854
Williams, Lucy Ann	D. of Oliver and Lucinda	20 Apr. 1853	Salt Lake City	2 July 1854
Summoner, Ann		28 June 1799	Cambridge, Eng.	28 July 1854
Walker, Sarah	Wife of David W.	5 Nov. 1801	Coventry, Warwick, Eng.	31 July 1854
Benson, Wm.	S. of Wm. and Martha	6 Jan. 1853	Salt Lake City	14 Jan. 1853
Jennings, Wm. W.	S. of Wm. and Jane	29 Mch. 1853	Salt Lake City	28 Aug. 1851
Bartam, Rachel	Wife of James			
Adams, Emma J.	D. of Samuel and Jeant.	3 Aug. 1853	Salt Lake City	9 Sept. 1854
Stoddard, Eliza R.	D. of Judson and Rody	7 Aug. 1854	Salt Lake City	10 Sept. 1854
Westover, Wm. A.	S. of Edward and Sarah	6 Sept. 1854	Salt Lake City	13 Sept. 1854
Gale, Henry Chas.	S. of James and Emma	23 May 1854	Salt Lake City	18 Sept. 1854
Hamer, John Edward	S. of John and Elizabeth	5 July 1853	Salt Lake City	18 Sept. 1854
Vrooman, Heber C.	S. of Peter C.	18 Sept. 1854	Salt Lake City	20 Sept. 1854
Benbow, Ann Matilda	D. of Will and Ann	16 Mch. 1835	Dudley, Warwick, Eng.	26 Sept. 1854
Gerbek, John			Switzerland	6 Oct. 1854
Hamer, Elizabeth Ellen	D. of John and Elizabeth	3 July 1853	Salt Lake City	30 Sept. 1854
Mecalf, Emma R.	D. of A. and Mary	9 Feb. 1854	Salt Lake City	14 Oct. 1854
Kaighin, Chas.			Isle of Man, Eng.	13 Oct. 1854
Lewis, David			Carmarthen, Wales	
Dee, Henry M.			Madison Co., Conn.	
Bement, Bingham				22 Oct. 1854

MEETINGS OF THE GENEALOGICAL SOCIETY.

The regular quarterly meeting of the Genealogical Society of Utah was held in the Bishop's Building, Salt Lake City, on the evening of August 2, 1911, at which Edward H. Anderson, associate Editor of the *Improvement Era*, read a paper, "A Biography of Richard Ballantyne," from which the article on Mr. Ballantyne in this number of the Magazine was taken.

The Woman's Committee of the Society has arranged for a series of meetings to be held during the year, wherein the pioneers of the Church in its varied fields of operation will be the special theme for discussion. These meetings promise to furnish much genealogical and historical matter of great interest which we intend to give to the readers of the Utah Genealogical and Historical Magazine. The full program follows:

Sept. 22, 1911—Founders of the Church.

Genealogical and Historical Paper Mrs. Ina Smith Peery
Address President Joseph F. Smith
Roll call of descendants.
Meeting conducted by Mrs. Juliana L. Smith.
Special music and collection of relics under the direction of
Misses Emily and Bessie Smith.

Oct. 20, 1911—Kirtland Pioneers.

Genealogical and Historical Paper Mrs. Zina Hyde Bull
Address President John Henry Smith
Roll call of descendants.
Meeting conducted by Mrs. Isabel Whitney Sears.
Special music and relics under the charge of Mrs. Susa Young
Gates.

Nov. 17, 1911—Missouri and Illinois Pioneers.

Genealogical and Historical Paper Elder William A. Lund
Address President Francis M. Lyman
Roll call of descendants.
Meeting conducted by Mrs. Florence Snow Critchlow.
Special music and relics under the direction of Mrs. E. R.
Wright.

Dec. 15, 1911—Zion's Camp.

Genealogical and Historical Paper Mrs. Augusta W. Grant
Address Elder Franklin S. Richards
Roll call of descendants.
Meeting conducted by Mrs. Hattie Partridge Kimball.
Special music and collection of relics under the direction of Mrs.
Libbie Rich Pratt.

Jan. 19, 1912—British Isles Pioneers, 1837-1862.

Genealogical and Historical Paper . . . Mrs. Alice Kimball Smith
Address Elder Charles W. Penrose
Roll call of descendants.

Meeting conducted by Mrs. Eleanor Crossland MacDonald.

Special music and collection of relics under the direction of Mrs. Rosalia Kimball Edwards.

Feb. 16, 1912—Nauvoo Pioneers.

Genealogical and Historical Paper.....Mrs. Annie Wells Cannon

Address.....Bishop Elias Woodruff

Roll call of descendants.

Meeting conducted by Mrs. Edna L. Smith.

Special music and relics under the direction of Mrs. Zina Y. Card.

March 15, 1912—Winter Quarters Pioneers.

Genealogical and Historical Paper....Mrs. Larinda Pratt Weihe

Address.....President Frank Y. Taylor

Roll call of descendants.

Meeting conducted by Mrs. Lily C. Wolstenholme.

Special music and relics under the direction of Vickie C. McCune.

April 19, 1912—Scandinavian Pioneers, 1849-1874.

Genealogical and Historical Paper.....Elder J. M. Sjodahl

Address.....President Anthon H. Lund

Roll call of missionaries and descendants.

Special music and exercises under the charge of Mrs. Anna Gaarden Widtsoe.

Meeting conducted by Mrs. Sarah Peterson Lund.

May 17, 1912—Swiss, German and Dutch Pioneers, 1849-1874.

Genealogical and Historical Paper.....Elder Arnold Schultess

Address.....President Hugh J. Cannon

Roll call of missionaries and descendants.

Special music and exercises under the charge of Miss Marie Haselman.

Meeting conducted by Mrs. Sarah J. Cannon.

June 1, 1912—Utah Pioneers, 1847-1872.

Genealogical and Historical Paper..Mrs. Clarissa Smith Williams

Address.....Col. Willard Young

Roll call of descendants.

Meeting conducted by Mrs. Maria Y. Dougall.

Special music and relics under the direction of Miss Annie Lynch.

July 6, 1912—Islands of the Sea, Hawaii, Samoa, New Zealand, Australia, 1849-1874.

Genealogical and Historical Paper.....Elder Benj. Goddard

Address.....President Joseph F. Smith

Roll call of descendants and missionaries.

Special music and exercises arranged by Elder C. C. Bush.

Meeting conducted by Mrs. Hattie C. Jensen.

The first of these meetings, held Sept. 22, drew a large attendance. Mrs. Ina Smith Peery read a paper on the "Founders of the Church," and President Joseph F. Smith delivered an address.

Among other interesting things, President Smith said:

"I regret that, so far as we know, there are only two of the founders who have descendants who are in the Church. I have been informed that Martin Harris has a son among us, and I would like to know if there are others. I do not, however, believe that any more credit, or recognition, should be given to the first six members of the Church than to many others who were equally as true, loyal and zealous. I am delighted to see tonight here with us the children of Brigham Young, Heber C. Kimball, Wilford Woodruff, Orson Pratt, Parley Pratt, John Taylor and many others who stood by the prophet and his work, and were willing to lay down their lives for the cause."

Oliver Cowdery and David Whitmer never denied that they were witnesses to the Book of Mormon. President Smith told of Oliver Cowdery's return to the Church; also gave an interesting account of his visit to Father Whitmer's, and of the strong testimony he bore as a witness to the Book of Mormon. President Smith, in referring to the work of the Genealogical Society of Utah, spoke of its importance to us as a people, and called attention to the fact that before the Prophet's revelation on salvation for the dead, there was very little thought given by the world to the compiling of genealogies and the collecting of records. Now Genealogical societies have sprung up in many sections of the country. He said: "I hope that all are carefully keeping family records. This is of the greatest importance to us as a people. This forms history for the coming generations." He then read from Doctrine and Covenants, the Prophet's letters on the subject and exhorted all to attend to this most important duty, the saving of their kindred dead. He said: "Look up your genealogies, if you have not done the work for your dead, do not longer delay."

After the meeting President Smith and Patriarch John Smith exhibited watches owned by Joseph Smith the Prophet and Hyrum Smith the Patriarch; the latter's cane was also shown. Doughnuts and buttermilk were served as refreshments.

The Woman's Committee also announces their regular weekly meetings in the Bishop's Building at 3 and 4 p. m. each Friday. Also Classes in Genealogical Research and Recording will open on Sept. 8, 1911 and Jan. 12, 1912. There are no charges. All interested are cordially invited to join.

BOOK REVIEWS.

Colonial Families of the United States of America, in which is given the history, genealogy, and armorial bearings of Colonial families who settled in the American colonies from the time of the settlement of Jamestown, 13th May, 1607, to the Battle of Lexington, 19th April, 1775. Edited by George Norbury MacKenzie, L. L. B., 461-69 Calvert Building, Baltimore, Md. Two volumes, price, \$15.00 a volume.

These two large volumes contain together 1,665 pages, and genealogies are given of over 650 families. The author claims that these volumes now enjoy the same reputation in America as Burke's "Peerage" and "Landed Gentry" do in Great Britain. Both volumes have a complete index. The lines of descent are indicated by small capitals, and the entries include the name of the present representative, his issue, his lineage from the first immigrant to this country, if possible, and, as a final entry, the brothers and sisters of the present representative. After the genealogical entries, follow his arms, with crest and motto, and his residence, with the names of the clubs and societies of which he is a member. The greatest care has been exercised to secure accurate information, and not to insert any that is inaccurate. The work is laid out on broad lines, containing as it does the record of those men and women who made the nation and its history. It is a most valuable addition to the genealogical publications of the day.

The Baker Genealogy and Collateral Branches, by Amenzo White Baker of Mendon, Utah. Revised and published by Merlin J. Stone of Ogden, Utah. A. T. Hestmark, Printer, Ogden, Utah, 1911. The volume contains 226 pages and 107 illustrations. Price, \$5.00, for sale by Merlin J. Stone, 2869 Grant Ave., Ogden, Utah.

This genealogical history is a praiseworthy home production, well arranged, and beautifully printed. The Rev. Thomas Baker, whose descendants are here traced, was born in Dedham, England, in 1638, and was in Rhode Island as early as 1850. Among the various lineages included in the book, may be mentioned the families of Hill, Leavitt, Mowry, Richards, Shepardson, Sherman, Shumway, Steples, Stillman, Stone, Thorn, and Young.

Monnet Family Genealogy, by Orra Eugene Monnette, B. A., 1017-1018 Wright & Callender Building, Los Angeles, Cal. Price of the book, \$10.00. Address the author.

This is an Emphasis of a Noble Huguenot Heritage, somewhat of the first immigrants, Isaac and Pierre Monnet, being a presentation of those in America bearing the name as variously spelled, with complete genealogies of the main lines, including the history of LaNoble Maison de Monet de la Marck, Seig-

neurs et Barons, from the year 1632; the genealogy of Seigneurs de Monet, LaMaison deSalins, from the year 1184; and containing short accounts of certain of the Pillot, Nuthall, Sprigg, Hillary, Mariarte, Crabb, Williams, Osborn, Burrell, Hellen, Lake and Bird, Caldwell, Slagle, Reichelsdorfer, Hagenbuch, Schissler, Braucher, Wayland, Wilhoit, Kinnear, Hull, Ludwig, Lutz, and other families connected with the ancestral lines.

The volume is a large well-made book of 1244 pages, adorned with 171 illustrations of Coats of Arms, fac-similes of original documents and records, maps and charts, color plates and cuts of distinguished members of the family. There are two general divisions: (A) History and Records, and (B) Genealogy. There is an index of Names of Places, also of Names of Persons. The book is provided with blank pages, headed Births, and Marriages, Deaths, and Supplementary on which the genealogy on the foregoing pages may be continued. This volume shows that the West can also publish genealogies such as will make the East take notice.

The Descendants of Moses and Sarah Kilham Porter of Pawlet, Vermont, with some notice of their ancestors and those of Timothy Hatch, Mary Lawrence Porter and Lucretia Bushnell Porter, compiled by John S. Lawrence, of Grand Rapids, Mich.

The author of this well-written genealogy has adopted an exceptional system of genealogical arrangement and numbering, which though perfectly correct, is somewhat confusing to the non-initiated. Moses Porter was a Revolutionary soldier and took part in the battles of Bunker Hill, Long Island, and Saratoga, and was at the surrender of Burgoyne. Sarah Kilman Porter, his wife, lived to be over one-hundred years old. At the time of her death, she had one-hundred and sixty-eight descendants. This family history has two name and one place index.

Genealogy of the Descendants of Col. John Davis, of Oxford, Conn. (Formerly a part of Derby, Conn.) together with a partial genealogy of his ancestors in the United States, also biographical sketches and portraits of some of his descendants, and other matters of interest, collected, arranged, and compiled by his Great Grand Son, George T. Davis, New Rochelle, N. Y., 1910.

Part One of this work includes all the data that the author has been able to get from John Davis, known as the "Welchman" of Derby, Conn., from about 1680, and collateral branches down to Col. John Davis, of Oxford, Conn. Part Two consists of brief biographies of leading members of the family. The book contains many fine pictures, has a complete index, and is well printed on fine paper.

SOME REASONS FOR GENEALOGICAL INVESTIGATIONS.

Perhaps at no time since the settlement of our country has the public mind been so deeply interested in genealogical research as it is at the present. There is now perceived among all classes a growing disposition to make inquiries respecting the past. The National and State archives are compelled to surrender the treasures which for centuries have been locked up in their musty embrace. On every side individuals are to be found who are ransacking the homesteads of their fathers, to acquire materials for biography and to settle the questions respecting their ancestors which inquisitiveness suggests.

Some of these individuals appear to be urged on by curiosity alone. If, through their inquiries, they ascertain that they have descended from an old and celebrated family, the discovered fact seems to repay them for all the toil and the expense of which that fact may be brought to light. To establish their claim to descent from some noted warrior of the age of chivalry, or from some distinguished statesman from some later date, they are willing, not only to spend laborous days and sleepless nights, but their purses are open, and their gratitude is freely expressed, to any one who shall furnish them with a link to perfect the chain which may connect them with their supposed ancestors.

A family pride, either innate or acquired, leads other enquirers to their task. It is the height of their ambition to be able to trace their lineage to the first settlers of our country. To have derived their existence from the noble band who left a home insupportable by religious persecution, and crossed the stormy Atlantic in the frail Mayflower, is to them a source of the highest pleasure. In their efforts to establish this derivation, facts of great importance in the local history of our country have been elicited. These efforts have given birth to most of our town histories, whereby materials, invaluable to our future historiographers and biographers are preserved from the ravages of time. These men in consequence of their researches become the *nuclei* of associations for historical, genealogical, and biographical pursuits, which, here and there, are springing into existence. The associations are awakening the mass of the people to a sense of the importance of the objects for which they are formed. Many young men, naturally enthusiastic in that which they undertake, have caught the spirit of antiquarian research. From them we have much to hope. New modes of investigation may be projected, new plans for arranging and preserving historical and genealogical discoveries may be proposed, and new deductions from these discoveries may be made. Such are some of the advantages which may be confidently predicted as the result of these labors in the genealogical field.—*New England Historical and Genealogical Register*.

